Solidaridad frente arremetida contra inmigrantes

Librería de Baltimore acoge el lanzamiento de un libro sobre la revolución de los derechos LGBTQ+ en Cuba

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STOP THE WAR @ HOME & ABROAD

End U.S.-Israeli war on Iran

By Gary Wilson

Israel launched a massive wave of airstrikes against Iran on June 12. Israeli Prime Minister Benjamin Netanyahu declared the operation would continue for days.

The attacks have targeted nuclear facilities and military infrastructure. Iran has been developing nuclear power capabilities for electricity generation, medical isotopes, and research. Nuclear power will provide Iran with energy independence and boost its economic development.

Key developments

- **EXPLOSIONS IN TEHRAN:** Smoke billowed over the city after strikes hit multiple targets, including high-rise housing complexes.
- **IRGC CHIEF KILLED:** Iranian state media confirmed the assassination of IRGC Chief-of-Staff Hossein Salami in an Israeli strike. Dozens of casualties were reported.
- **U.S.-ISRAEL COORDINATION:** The attack followed a reported discussion of the strike plans between Netanyahu and U.S.

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Confronting the National Guard in Los Angeles. SLL photo: Maggie Vascassenno

Mass resistance erupts against ICE raids and military occupation

By Scott Scheffer

Los Angeles, June 9 – For three straight days, furious protests rocked Los Angeles as federal ICE gangs terrorized working-class communities. Sunday saw the largest crowds yet, reflecting mounting outrage among broader layers of the population.

President Donald Trump branded Los Angeles a city in "state of rebellion" and federalized the National Guard, ordering 2,000 troops into the city. Within 24 hours, he escalated further – deploying

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- U.S. demands Asia prepare for war on China
- Trump–Musk feud unleashes billions in losses, reveals decay

Baltimore book launch
'Cuba's LGBTQ+ rights revolution'

Bob McCubbin on
LGBTQ+ liberation & Marxist organizing

Populism and the fight for trans lives,

GENOCIDE CONTINUES

LA fights back: Mass resistance erupts against ICE raids

Continued from page 1

700 Marines to LA's oppressed communities. The country's second-largest city now sits under military occupation.

ICE has been rampaging across L.A., snatching up workers in mass raids – and this may only be the beginning of what is to come throughout the country.

Sources say the raids are expected to continue for a month – at least that may be the plan by the fascists in the White House. But, as has happened so many times throughout history, the capitalist rulers seem to have underestimated the resolve of the working class.

This began last week, when Trump's fascist Deputy Chief of Staff, Stephen Miller, ordered ICE gangs to carry out Trump's demands and triple the number of detentions of undocumented workers compared to earlier this year.

In response, ICE shifted from mainly kidnapping smaller numbers from their homes or on the streets to raiding workplaces and waiting outside immigration courts. They are now kidnapping much larger numbers at a time.

Families are being ripped apart as the raids and arrests have spiked, and entire neighborhoods have hit the streets in a courageous defense against the escalating workplace invasions.

Community resistance erupts across city

The anger throughout the city is palpable, and the protests over the last several days have drawn throngs of people, both from L.A.'s migrant communities and their supporters. On Friday, June 6, thousands faced off against ICE agents aided by Los Angeles cops for hours, enduring tear gas, rubber bullets and flash bang grenades as the new Gestapo tried to break up a protest at the downtown L.A. Federal Detention Center. The LAPD is, by law, prohibited from assisting ICE in any of its activities, a law they've blatantly defied.

Another standoff lasted all day long near a Home Depot in the town of Paramount and also in Compton on Saturday. In Paramount, the sky was filled with tear gas and smoke from fires lit in the street by protesters. Late in the day, ICE vehicles were pelted with rocks as their caravan was chased out.

On Sunday, the Detention Center became the epicenter again, with tens of

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STAY IN THE STREETS!
SAY NO TO THE CURFEW!
ICE, National Guard, Marines and LAPD
End the Occupation
Out of Los Angeles Now!

The military occupation of Los Angeles is illegal. The people of Los Angeles have a right to defend our neighbors, friends and loved ones against masked Gestapo ICE agents who are kidnapping and ripping families apart at random.

What has happened in our streets has been falsely framed not only by Donald Trump and Stephen Miller, but even our local politicians, who need to stand up against military occupation.

We call on Mayor Karen Bass to rescind the curfew and allow the people of Los Angeles to protest. As such, we cannot recognize the curfew, and in the tradition of the civil rights movement, we call for continued mass resistance and organizing.

The Harriet Tubman Center for Social Justice and the Struggle for Socialism Party will continue to stay in the streets until the occupation ends.

Harriet Tubman Center for Social Justice

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ICE protests spread across U.S.

In Baltimore on June 9, people shout 'ICE out of everywhere.
SLL photos

By Sharon Black

Large-scale demonstrations have swept across the United States against Trump's mass deportation ICE raids, and the broader police and military repression. Mass rallies took place in major cities across the country, including New York, Baltimore, Philadelphia, Washington, D.C., Boston, Pittsburgh, Louisville, Atlanta, Chicago, Denver, San Francisco, Seattle and many more and in at least a half dozen Texas cities – Austin, Dallas, Houston, San Antonio and others.

In Baltimore on June 9, hundreds of people filled the downtown streets to show solidarity with Los Angeles protesters and to demand ICE out of Baltimore and Los Angeles. Speakers and shouts from participants demanded "ICE Out of Everywhere!"

The action was part of regular Monday protests held in front of the Federal Courthouse and Detention Center, initiated by #EyesOnICE. The local protest grew in size and scope following the repression in Los Angeles by ICE, police and National Guard.

Additionally, over 30 protests were held across the country in support of David Huerta, president of SEIU California, who was arrested during a workplace immigration raid on June 6 and released on June 9. Huerta, who confronted ICE at a workplace incursion, was charged with federal conspiracy to impede an officer, which carries a six-year prison term. #

Labor leader faces prison after standing up to ICE

By Cheryl LaBash

In Washington, D.C., workers rallied across from the Justice Department on June 9 as part of national protests to end deportation raids and to free arrested California union leader David Huerta.

Huerta, President of the Service Employees International Union - United Service Workers West, was brutalized and arrested June 6 during an Immigration and Customs Enforcement (ICE) raid at a Los Angeles workplace.

Although Huerta was released on bond on June 9, he is charged with federal conspiracy to impede an officer, which carries a six-year prison term – a court date of July 7.

In addition to rallies and marches across the country, at least one student walkout joined the large action in Los Angeles.

Unions rally for arrested leader.
SLL photos: Cheryl LaBash

They blame immigrants while corporations steal billions – sound familiar?

In May, the Struggle for Socialism Party (SSP) Los Angeles branch discussed the new book, "Against fascism: reclaiming populism's legacy for today's class struggle," compiled by Louisiana socialist Gregory Williams.

Following is a presentation for the series of classes, given by John Parker on May 10. He is an organizer with SSP, the Harriet Tubman Center for Social Justice, and the Community Self-Defense Coalition, which is confronting ICE on the ground in Los Angeles.

SLL: Maggie Vascassenno

Los Angeles, June 9 – John Parker, coordinator of the Harriet Tubman Center for Social Justice and a member of the steering committee for the Community Self-Defense Coalition, speaks during the ongoing rebellion against ICE fascism.

Straight line from David Duke to Elon Musk's Nazi salute

Today we had a big Community Self-Defense Coalition meeting. It was really good. About 71 people were here, and it went a little bit longer than usual. So, I'm just going to get right into it.

I really enjoyed reading the section of the book, "Straight line from David Duke to Elon Musk's Nazi salute." The parallels really hit you. Like it says, it's a straight line. But it's also a straight line to Trump, to the fascists, and what's going on right now. And it's just amazing.

The political perspective that came from Sam Marcy was very helpful and unique to communist, socialist tendencies, putting the national question in the front, as well as understanding imperialism – especially U.S. imperialism – imperialism versus non-imperialist countries. Marcy's analysis really shows the importance of being a part of the anti-imperialist struggle and being in solidarity with the nations fighting against imperialism.

And Sam Marcy, in the writings in this section, talked about what was going on in 1991, when former Klan leader David Duke was running for governor in Louisiana. And it just seems like Sam Marcy had a crystal ball in terms of what's going on today, and how fascism is being used, and the context of the working-class struggle right now.

And he talks a lot about the differences between 1991 and the 1960s and 1970s, when other fascist folks like George Wallace and Lester Maddox were running for office. These folks were also fascists, but they were going upstream in terms of what was going on in the 1960s.

At that time, the movement was on the rise: the Civil Rights and other movements fighting against racism, the union struggles, the working-class struggles. So Wallace and Maddox were fighting that tide, and they weren't as successful.

Economic conditions and fascism

That was more of a defensive use of fascism. But in the case of Duke in 1991, the situation for the workers was a lot worse. The economy was going down. Wages, health care, everything was going down.

And it was easy to see who the enemy was: the corporations and the monopolies that were causing so much pain. But if you're not political, you're wondering, "Why am I suffering like this?" And if somebody comes along and they're eloquent, and they give you somebody to hate and blame, they can divert you from the real struggle. They use racism, which is one of the main props of U.S. capitalism and imperialism.

And when you push fascism during a crisis, like Hitler did, you can be successful; you can divert people. And even if the corporations and banks don't support you right away, they'll eventually come around, like they did with Hitler. So, Duke was much more successful. He didn't win the governorship, but he was much more successful in breaking through.

His appeal went international, getting a lot further because of the context of what was going on. And that's why Trump is so dangerous right now, because his appeal is coming at a time when our standard of living is going down – health care, wages, everything is just going down.

Current conditions and Trump's takeover

It was a lot different for our generation or my parents' generation, where many working-class people could get a house. Now, many people can't even get a house. Union membership is also down. With these conditions, Trump and other fascist figures can say, "Okay, it's the immigrants, it's the migrants that are doing all this stuff." That's why we have to push back.

The Democratic Party is also enabling this. They're complicit. They're not fighting. In fact, Biden, Obama, and other Democrats enabled it by attacking and deporting migrants. Obama's record of formal detention hasn't been broken.

So, they set up the situation, and then Trump went and took it over from there. And now he's just a blatant fascist. And you see Elon Musk with the Nazi salute and things like that. They're kidnapping and torturing people.

And it's just unbelievable. And you think about the Gaza war and what they're doing. Something like 14,000 children are due to die – starve to death. Babies are due to starve to death soon because of the United States and Israel.

Continued on page 7

Trump–Musk feud unleashes billions in losses, reveals decay

By Gary Wilson

A very public and escalating feud has unfolded between President Donald Trump and Elon Musk, who until recently served as Trump's head of the Department of Government Efficiency (DOGE). The feud went public when Musk fiercely criticized Trump's signature fiscal plan – the "One Big Beautiful Bill."

The public clash between Trump and Musk lays bare the deepening fractures within the ruling class. While these billionaires battle over how to manage the turmoil, their real conflict isn't about principles – but over which faction of the oligarchy will dictate.

Behind the spectacle of personal insults and retaliatory threats lies a fundamental agreement: that workers must bear the brunt of austerity, wage cuts, and gutted social programs. The dispute is over how aggressively to push the agenda – and who stands to benefit most from it.

A symptom of systemic decay

As the ruling class fights over tax breaks, tariffs, government contracts and how much to cut social services, the real crisis – the exploitation and immiserization of the vast majority – continues unchecked. Their feud is not a break in the system, but a symptom of its decay.

Musk officially departed the Trump administration last Friday, marking the end of his role as a "special government employee" overseeing the Department of Government Efficiency (DOGE), an agency that spearheaded attacks on federal workers and the dismantling of entire government departments and services.

In interviews and social media posts, Musk condemned Trump's "Big, Beautiful Bill," which would extend tax cuts for the wealthy and further gut social programs. While Musk did not object to the tax cuts – unsurprising given his vast fortune – he criticized the bill for its excessive "pork," meaning not deep enough cuts in social services.

Trump threatened to retaliate against Musk by canceling billions in federal contracts, which coincided with a dramatic 14% drop in Tesla's stock, resulting in a $34 billion loss for Musk, the largest single-day loss on record. Trump also withdrew the nomination of Jared Isaacman, a Musk ally, to lead NASA – another blow to Musk's influence over lucrative government contracts.

Economic instability fuels the feud

The dispute touches on broader economic instability.

The U.S. economy contracted more sharply than initially reported in early 2025, with economic output per person falling 0.7% as businesses stockpiled goods ahead of expected tariffs. It's the first economic contraction (as measured by GDP per capita) since 2022, but the situation was worse than the headline numbers suggested. In plain English, this means that conditions are declining for the working class, and people are getting poorer.

Musk has also attacked Trump's tariff policies, which threaten both his own corporate empire – deeply dependent on Chinese markets and supply chains – and the broader global operations of U.S. finance capital. The business press has focused on the surge in gold prices and the weakening U.S. dollar, developments that risk destabilizing Wall Street and the U.S.-dominated global financial system.

Ruling class infighting goes public

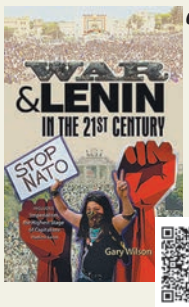
Since Trump launched his April 2 "Liberation Day" tariff bomb, the world financial markets crashed, the bond market panicked, and the price of gold soared, the dollar weakened, all leading to a political crisis. Additionally, a cycle of capitalist overproduction, leading to recession, is developing in the background.

Trump immediately pulled back on the tariffs, though only partially. But the internecine fight within the ruling class began then, as Trump appeared to be failing, driving the country toward economic chaos and possible collapse. That fight has now spilled into the open; it's not just Trump and Musk. It's only going to get worse unless there's a mass working-class upsurge, maybe a general strike to shut them down. #

CHINA Celebrating 75 years of liberation

October 1, 2024, marked the 75th anniversary of China's revolution, which liberated the nation from feudal oppression and imperialist control. Today, China stands as a global scientific powerhouse, boasting achievements in pollution reduction, and space exploration. China has made significant strides in healthcare, and education. This book warns of the danger of U.S. war against China.

Tinyurl.com/USWarChina



'WAR & LENIN in the 21st Century'

U.S. complicity in the Gaza genocide

Written on the centenary of Vladimir Lenin's death. Lenin was the revolutionary leader of the Soviet Union and key contributor to Marxist theory. Book includes Lenin's work: "**Imperialism, the Highest Stage of Capitalism**" written in 1916. It remains an influential critique of imperialism. **tinyurl.com/LeninAndWar**

U.S. demands Asia prepare for war on China

By Gary Wilson

U.S. military bases surrounding China, from John Pilger's The Coming War With China.
Graphic: Consortium News

At the annual Shangri-La Dialogue in Singapore on May 31, U.S. Defense Secretary Pete Hegseth delivered an ultimatum to Washington's Indo-Pacific allies: Escalate your military spending and prepare for imminent war with China.

Framing China as the aggressor, Hegseth accused Beijing of seeking "hegemony in Asia" and warned that a Chinese move on Taiwan would bring "devastating consequences for the Indo-Pacific and the world." "There's no reason to sugarcoat it," he declared. "The threat China poses is real. And it could be imminent."

Please note that Taiwan is internationally recognized as part of the People's Republic of China. Under the One China policy, the United States officially acknowledges this. Since the 1970s, the U.S. has agreed not to recognize Taiwan as a separate state.

So when U.S. Defense Secretary Pete Hegseth speaks of preparing for war over Taiwan, what he's really advocating is: a U.S. military intervention to take away a province of China.

This is akin to China threatening war if the U.S. deployed troops to Long Island, N.Y. or Isle Royale in Lake Superior on Canada's border.

Hegseth and the Trump administration are attempting to recast China's efforts to maintain national sovereignty as "aggression," while portraying U.S. military escalation in China's immediate periphery as defensive. It's a textbook example of how imperialism inverts reality.

Furthermore, the U.S. has systematically undermined the One China framework by increasing arms sales to Taiwan, sending high-level officials to visit the island's capital, Taipei, stationing American troops and conducting joint military training there, and encouraging Taiwanese political figures who flirt with formal declarations of independence.

In addition to arms sales and military visits, the U.S. has steadily undermined the One China policy through a range of provocative actions. These include expanding intelligence sharing and joint military planning with Taiwan, increasing naval and air patrols near the island, and passing legislation to deepen official ties. The U.S. has also promoted Taiwan's participation in international organizations, supported the development of its domestic arms industry, and formalized trade agreements that treat Taiwan as a separate entity. Collectively, these moves aim to transform Taiwan into a U.S. military and economic outpost, escalating tensions with China and pushing the region closer to open conflict.

All of this raises the stakes deliberately. The U.S. is trying to provoke a response from China, just as it did with Russia over NATO's expansion to Ukraine. In essence, what Hegseth is demanding is a U.S. military takeover of China's Taiwan – disguised as "defending democracy."

A global war strategy

Hegseth made clear that Trump's "MAGA" doctrine now means aggressive militarization across the globe. The war in Europe and the U.S.-backed and armed genocide in Gaza are not isolated crises.

"As our allies share the burden [in Europe], we can increase our focus on the Indo-Pacific," Hegseth told leaders in Singapore. He demanded that regional governments "do their part on defense," warning that any reluctance would provoke "tough conversations."

Washington's pressure campaign mirrors its bullying of NATO allies to dramatically raise military spending. Now the same expectations are being placed on Indo-Pacific partners: massive arms buildups, greater interoperability with the U.S. military, and unconditional alignment against China.

The Trump administration's confrontation with China did not appear overnight. It was Obama's "pivot to Asia" that began the military and economic encirclement of China, with plans to shift 60% of U.S. air and naval power into the region – now a reality.

Trump and Biden alike escalated this trajectory, launching trade wars, restricting Chinese tech, and ramping up military provocations near China's coast.

U.S. militarization of Indo-Pacific

Hegseth outlined an extensive list of deployments and war plans already underway. These include the deployment of NMESIS anti-ship missile systems and joint military exercises in the strategically sensitive Batanes Islands near Taiwan.

The U.S. is also planning live-fire tests in Australia of its Mid-Range Capability missiles, which have a range of up to 2,500 kilometers.

Additionally, this year's Talisman Sabre war games in Australia will involve 30,000 troops from 19 countries, marking the largest of these exercises to date.

The U.S. is further expanding the Quad's military logistics network to integrate the forces of Japan, Australia, and India into a more unified warfighting structure.

Meanwhile, Washington is establishing a new "integrated defense industrial base" through the Partnership for Indo-Pacific Industrial Resilience (PIPIR), which aims to reorient regional industry toward large-scale war production in support of U.S. plans for conflict with China.

But Hegseth insists this is only the beginning. He is demanding that Asian governments stop hedging between the U.S. and China economically, and instead commit fully to Washington's war effort – even though China is the region's largest trading partner. Echoing Trump's tariff threats, the U.S. is now using economic pressure to enforce military compliance.

Capitalism's drive to world war

To view the descent toward war as simply a product of Trump's fascist ideology misses the deeper cause: the global crisis of capitalism. The U.S. ruling class once welcomed China into the world market as a low-wage manufacturing base. But China's transformation into a major economic and technological rival – threatening U.S. dominance in electronics, green energy, and AI – is no longer tolerable.

The Trump administration is determined to strangle China's rise – by war if necessary. This is not a defensive strategy. It is a conscious plan to preserve U.S. global supremacy, even if it risks nuclear war. #

LOS ANGELES

A Night of Witness and Art

By Scott Scheffer

On May 24, the Harriet Tubman Center for Social Justice in Los Angeles hosted a fundraising exhibit to support the people of Gaza. The event was titled "A Night of Witness and Art."

The art displayed included incredible paintings by children who have survived the genocide and are now residing in Egypt at the Meera Kindergarten (Center). Also shown and for sale were photos by photojournalist Mahmoud Abusalama, who spoke to the crowd via Zoom.

All of the young artists had lost some or all of their family, and Abusalama had lost 30 members of his family to the barbaric Biden / Trump / Netanyahu genocide.

Fatin, of Unmute Humanity, conducted and translated an hour-long Q&A with Abusalama. In addition to the devastating loss of his family, Abusalama's computer– containing much of his work – was destroyed when his home was bombed. This made the contribution of the few photos that were saved and used to raise funds for Gaza, especially moving.

It was clear that the exchange with supporters at the exhibit lifted his spirits.

The event, organized by Unmute Humanity, Riverside-4Palestine, and the Harriet Tubman Center for Social Justice, raised nearly $5,000. #

riverside4palestine
riverside4palestine
0:08
3,000 Liters of water in two trucks in Gaza Port and near Saraya Junction
6/1/25 Gaza City

riverside4palestine
3,000 Liters of water distributed in Gaza City
Water is life
This was a joint effort from:
Riverside 4Palestine with Unmute Humanity and Harriet Tubman Center
Native Threat and (official) Frosty

Water being delivered in Gaza that was paid for by the funds raised at the Harriet Tubman Center.

They blame immigrants – while corporations steal billions

Continued from page 4

But that's why it's so dangerous right now, when the economy is in decline, when people are looking for answers. Trump is a very dangerous individual. So, one of the main things I got from these readings is that the role of these fascists is to distract. From Hitler to Duke to Trump to Elon Musk, their role is to distract.

So, of course, they're going to vilify people and use racist scapegoating. They vilify Palestinians, Iranians, and Chinese people. That's their role, but they also make appeals to workers, promising to help their situation. They make promises, but they don't deliver. They just cause destruction.

Trump's already doing it, right? He promises this, he promises that, and then you see what he's really doing. He's going to take away your Social Security, he's going to take all these things away.

Corporate welfare & migrant exploitation

There is something from Sam Marcy's writings in this book. He quotes one of the senators exposing corporate welfare. I mean, the fascists tell you, "Oh, it's the welfare cheats, they're taking your money away. The immigrants and migrants are taking the money away."

Of course, that's not true. Especially immigrant communities – migrant communities who are forced to pay taxes and don't get any kind of benefit from that. They just get exploited. I'm just going to read from this.

"Nobody was more eloquent in describing how big business has brought about the real welfare system in the United States than the former Majority Leader and Whip from Louisiana, Senator Russell Long. In April 1967, he told the Senate:

"Most campaign money comes from businessmen. ... Many businessmen contribute to legislators who have voted to exempt their businesses from the minimum wage. Businessmen contribute to legislators who have fought against taxes that would have been burdensome to their businesses. ... Power company officials contribute to legislators who vote against public power. ... Bankers, insurance company executives, big moneylenders generally contribute to legislators who vote for policies that lead to high interest rates.

"Many large companies benefit from research and development contracts which carry a guaranteed profit. ... In recent years, quite a battle has developed over the desire of government research contractors to obtain and keep lush private monopoly patent rights on those things discovered with billions of dollars of government research money. The possibility of windfall profits in this area defies imagination. ...

"Drug companies are often able to sell brand-name drug products at anywhere from twice to 50 times the price of identical nonbranded products for welfare and Medicare patients. ...

"Executives of drug companies will contribute to legislators who vote to permit or bring about such a result.

"Executives of regulated companies contribute to legislators who vote to go easy on the regulation. ...

"Many industries are subsidized. This includes the merchant marine, the ship builders, the sugar producers, the copper producers, and a host of others. ...

"This list is merely illustrative; it could be elaborated upon and enlarged to include many more."

And then Sam Marcy adds, "All this welfare for the rich corporations that run Louisiana, but has Duke ever told it like it is? Has he ever tried to mobilize the workers against these rich corporate criminals who thrive off government welfare?"

That's what Sam Marcy was writing in 1991, and we see that, whoa, 50 times isn't enough for how much these pharmaceutical companies are ripping off the workers nowadays! #

From Sally-Tom to Charlotte Fosgate
Populism and the fight for trans lives,

By Melinda Butterfield

In May, the Struggle for Socialism Party Los Angeles branch discussed the new book, "Against Fascism: Reclaiming Populism's Legacy for Today's Class Struggle," compiled by Louisiana socialist Gregory Williams.

Following is the closing presentation for the series of classes, given by trans activist Melinda Butterfield on May 31.

Since this is the eve of Pride Month, I thought it would be good to start with a little about the convergence of queer lives with the 19th-century Populist movement in the South. We know there were queer people involved in the Farmers' Alliance and the People's Party, because we have always existed, and today's queer communities have strong roots throughout the South.

No doubt some of those who joined the movement were closeted, some were stealth, and some were accepted for who they were, as part of their community. But because there was no queer movement as we understand it today, it can be difficult to find direct information on these intersections. We have to suss them out.

This week I've been reading a new book by activist and scholar Eli Erlick, "Before Gender: Lost Stories from Trans History, 1850-1950." In this book, I learned about Sally-Tom and Mollie Wilson, trans women of color who lived in the South during the height of the Populist movement and the People's Party. I'm going to share a little bit of their stories:

Sally-Tom was a Black woman who lived the first 26 years of her life in slavery. She took the new opportunities opened up by Emancipation to start living more fully and openly as her true feminine self. In 1869, when she came before the Freedmen's Bureau on an unrelated matter, she was presented with the opportunity to choose her gender for the official records, and she chose to be legally recognized as a woman. According to Erlick, Sally-Tom was probably the first trans person in U.S. history to have her gender officially recognized.

Sally lived in several Georgia towns over the next four decades, working as a cook and household help, as many Black women did. "Sally refused to discuss her life with reporters, so we do not have a single word of her self-narrative," Erlick writes. "Those who knew her described her to papers at length, however. With a high and crackly voice, Sally reportedly hid behind her straw hat and left events before conflict arose.

"Her decision to avoid media made sense from the perspective of self-preservation; she likely did not want to draw attention to herself during such a violent era of increasing lynchings and attacks on the Black population." She died on March 4, 1908, in Waycross, Georgia, at around the age of 69. According to a death notice in the local paper, none of her friends and neighbors knew she was trans.

Mollie Wilson was a Two-Spirit trans woman who was Choctaw and Black, born around 1865 in what was then the Choctaw Territory, which included parts of Mississippi, Alabama and Louisiana. Originally, she spoke only her Indigenous language. At the age of 19, she barely escaped a lynching, killing several of her would-be murderers in the process. She fled from home and took the opportunity of her escape from these traumatic events to embrace her womanhood.

Erlick writes: "Eventually, she moved to Kansas City, Missouri. She reportedly had a large group of friends, mostly Black residents of the city. Mollie always wore a dark dress and fascinator, and with a tall and thin frame, passed with ease. Her transition allowed her to blossom into a social butterfly without fear of lynch mobs." She married a man and later lived with a woman.

As Jim Crow's noose tightened, Mollie was arrested twice on police claims that she was a sex worker. Shortly after one of these arrests, she died of tuberculosis in 1901.

These long-hidden lives show how trans and queer people found ways to live as their true selves during the same era that the Populist struggles were pushing back against reaction.

Trump attacks trans health care

But let's move to the here and now. Trump's "big beautiful" budget bill recently passed in the House and is currently before the Senate. It attacks housing, Social Security and public health care to transfer funds to the war machine, ICE, and the 1%. Some 20% of Medicaid recipients are to be cut – nearly 14 million people.

A rider attached to the House bill would eliminate all Medicaid and Affordable Care Act coverage for trans health care, both for youth and adults. At least 275,000 trans people currently depend on Medicaid. The likely knock-on effect would be to allow private insurance companies to dump gender-affirming care, affecting many more.

In addition to Sally-Tom and Mollie Wilson, this week I have been thinking about Charlotte Fosgate. Charlotte was a 17-year-old trans girl who lived in Oregon. She disappeared May 1 and jumped from a bridge in Portland the next night. Her death was confirmed last week.

Charlotte's final social media posts, made from the bridge where she leapt to her death, became a lightning rod for bigots posting hateful memes and messages.

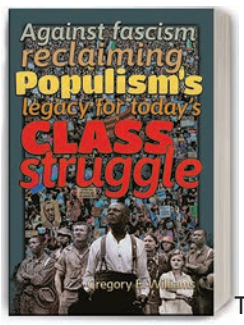
Charlotte represents all the trans youth and adults who are being forced out of public life and losing their hopes for the future because of health care bans, bathroom bans, sports bans, doxxing and violence.

Populism is supposed to represent the interests of those who have been left out, who are marginalized. What kind of "populism" is it that doesn't include someone like Charlotte Fosgate and other queer youth who are completely stripped of their right to exist, to be themselves, to even dream of a better future?

What the media and politicians term "populism" now is something utterly different. Where populism in the 19th Century represented the desire of people at

Continued on page 9

Against fascism* – reclaiming POPULISM'S legacy *for today's class struggle



Tinyurl.com/Populism-book

then and now

the margins – small farmers, formerly enslaved people, agricultural workers and all those left behind by the growth of capitalism – to work together to better their futures, now it usually means appealing to the most backward, atomized, anti-social elements that have completely swallowed the small-capitalist, white supremacist mentality.

What they now call "populism" appeals mostly to the social base of fascism – the shock troops of the billionaire class.

Nazis co-opted socialist terms

It's not the first time this has happened. The classical fascist movements and regimes in Europe in the first half of the 20th Century adopted some of the anti-establishment and even anti-capitalist rhetoric of their enemies, the communists and socialists, to attract people to their cause. Hitler even called his organization "National Socialists."

But they redirected the righteous anger at capitalism toward Jews, queers, people of color, and the left – much as we see ultra-corrupt capitalists like Donald Trump and Elon Musk railing against the "elites" and "Washington insider corruption" as stand-ins for marginalized communities, migrants, and the working class as a whole.

Like the followers of the Strasser brothers, who formed the "left" wing of the Germany Nazi movement, today we have formations like the so-called American Communist Party (ACP) and the Center for Political Innovation (CPI) that use leftist terminology and symbolism to draw disaffected people and those lacking class consciousness into the orbit of the fascist movement.

While claiming to be socialists or communists, they adopt the exact same racist, misogynist, anti-trans and anti-queer arguments and bigotry as their MAGA inspirations do.

Where is the united movement from the grassroots that will give a voice to people like Charlotte Fosgate or to Sam Nordquist, a Black trans man who was tortured to death in upstate New York earlier this year?

Where is the movement that will give a voice to the children whose parents are ripped away by masked ICE Gestapo at immigration hearings across the country? Or the migrants from Southeast Asia who were kidnapped and sent by the Trump regime to South Sudan?

Protesters confronted a fascist, anti-trans rally in Seattle's Cal Anderson Park on May 24. Police attacked the anti-fascists, arresting 23 people, with the backing of state and local Democratic officials.

What about Mahmoud Khalil, who is being held thousands of miles from his wife and newborn child in a Louisiana prison? Or the queer youth who are being thrown away by their families or pushed into state-mandated conversion therapy torture?

Building united movement is our task

This united movement of the dispossessed, of the workers and oppressed, is not going to come from the Democratic Party or the established nonprofits that cling to the broken system. Fighting back in the courts and with other "official" methods, while important, is not going to save us or build the movement we need.

It's up to us. We have to build this movement, this unity. We have to refuse to be siloed. We have to reach out and find ways to collaborate, even when there is not 100% mutual understanding yet. Working together against our common enemies, in our common interests, is the way to build that understanding.

Queer rights are under attack everywhere, including California. Gruesome Gavin Newsom just this week began the process of excluding trans students from athletic competitions, after months of pandering to the worst anti-trans bigots on his podcast. Trans youth have been under attack in schools throughout Southern California for the past few years. And last month, queer activists had to confront a fascist march in the streets of West Hollywood.

That brings us back to LGBTQIA+ Pride Month. This year especially, it's important for people from all sectors of the working class, all communities, and all organizations of the real left to come out in support of trans rights, trans lives, and all queer people. This is the time to take good sentiments about being an ally and turn them into contacts, joint work, and real efforts to build a united movement.

In Los Angeles, the Harriet Tubman Center, Struggle for Socialism Party, Trans Rescue Action, and others will be mobilizing for Pride events and queer resistance actions. If you're not in LA, talk to us, and we can put you in touch with others doing the work in your area.

Let me close with this thought from the conclusion of Vince Copeland's "Southern Populism and Black Labor," a classic Marxist work included in the book we're studying today: "[The Populists'] failure was not due nearly so much to the failure of their ideas, as to the failure to maintain their social position – to hold on to the material base of independent small and especially farming business, from which these ideas originated.

"The new class, the working class, does not yet have the ideas that correspond to its class position. But its class position is innately superior to that of the old Populists from the point of view of having the base to mount a serious and successful struggle. When the new 'people-ism' of the workers is born, it will soon grow powerful enough to really lead the people and rule in the name of practically the whole people – something the Populists could not have done, even if they had won." #

Inside the Bay Area's Gay Liberation Front with Bob McCubbin

Following is part two of an interview with gay communist activist Bob McCubbin, who has organized and written political analysis since the 1960s. He is the author of the 2019 book, The Social Evolution of Humanity: Marx and Engels were right! For Pride month, Struggle-La Lucha writer Gregory E. Williams sat down with McCubbin to explore the revolutionary history of the LGBTQ+ struggle and what it means for today's fight back.

A Gay Liberation Front march in Times Square in the fall of 1969.

Gregory Williams: We're getting into what the beginning of the gay movement was like. Nowadays we say LGBTQ+, because we're constantly trying to be more expansive, with a bigger and bigger vision of liberation, including more and more people. But what was it like? You're describing how the youth in the late 1960s and early '70s were taking inspiration from the Vietnamese and other anti-colonial struggles. Was there a strong sense in the emerging movement that it needed to be anti-capitalist? Was that a common sentiment?

Bob McCubbin: Good question. In Sam Marcy's party, the guideline that he presented to the youth was Marxism is as Marxism does, meaning the focus needs to be on the struggle. The struggle is what educates our class and our understanding of oppressed nations' struggles.

Let me try to describe the San Francisco Gay Liberation Front. We met once a week to discuss activities. One of the Gay Liberation Front organization's tasks was to join the struggle – struggle for their own rights and the struggle for the rights of their siblings, while also struggling for other members of their class. And we did.

I remember making a banner to free Angela Davis and Ruchell McGee, and we took it, as the Gay Liberation Front, to the following rally. And we're talking the Bay Area, San Francisco Bay Area. So we were activists, no question about it.

Another very important example I remember was a young man who was shot trying to escape a bar raid by the San Francisco police. He managed to get out of the bar, but while running toward his car, the police shot him. And we met with him in the hospital, and his request to us as an organization was, please see if you can do a fundraiser for me. I have legal expenses and medical expenses.

So, who came to our aid to organize a fundraiser? It was the San Francisco local of the West Coast Longshore Union. They had a union hall in San Francisco and turned it over to us to have a fundraiser. It was very successful, hundreds of young people of all genders and sexualities, definitely. We just loved it.

As chaperones for our event, four of the union officers attended the fundraiser, and they found seats along the wall and smiled a lot, but they didn't join our circle dances. But my point is how wonderful it was to have the support of a workers' organization. And they were into it. I mean, they weren't there to make sure we weren't smoking marijuana. They were there to show their support for us, and they were very friendly.

I've given us a flavor of our activism, but there was another very important role for the LGBTQ+ movement back then. And it was to find personal strength, to help us find personal strength to accept ourselves. Certainly, I was an example of it.

There wasn't much consciousness of gender oppression and what it signified and how important it was. But on the other hand, I don't know how prevalent this was around the country, but in our group, we had what was called "gender fuck." And it would involve, well, whatever you wanted to do, but people would show up with full beards, wearing a skirt, or any kinds of interesting variations on gender expressions and sexuality expressions.

And getting support for that, not being ridiculed, not being laughed at, but being loved. And that was a very important part of it, too. You know, if, say, a heterosexual revolutionary came to one of our meetings and said, "you're wasting all this time." No, it wasn't a waste at all. It was finding personal strength.

But maybe here is a good point to throw in a lesson about the struggle under capitalism. We never win until the final battle. That is to say, we're talking about Stonewall, we're talking about 1969. It was a long, long time ago. We won our rights back then. Oh, did we?

GW: Look at everything happening now.

BM: Now, it's like the past never happened. And the focus, of course, is on our trans folk. And it's horrible what's going on. That's part of fascism.

GW: It's important to understand that. There were big victories in the past, and a lot of advances were made, but until the foundations of the society are changed, until capitalism is overthrown and we start to create a new society – socialism – those gains can be taken away in one fell swoop. That's the job of fascism: to come in like a wrecking ball and destroy all these gains.

Look at the way the Supreme Court overthrew Roe v. Wade, and now women are dying of sepsis. And trans people who get pregnant are dying of sepsis because the doctor's afraid to treat them. This is just going totally backwards. The struggle is not over. We're in an intensified period of fighting.

I think it's important for the young people, especially right now, to get an infusion of hope and revolutionary optimism. Because every struggle that's happened – you can probably testify to this throughout your life – the people needed to have revolutionary optimism in order to keep on fighting. And that's so needed right now. We need to have a vision of an alternative kind of society.

BM: It doesn't have to be this way. #

From left, Marxist organizers Leslie Feinberg, Dorothy Ballan, and Sam Marcy, 1991. Ballan wrote about feminism and Marxism, while Feinberg helped develop a Marxist approach to the trans struggle.

Bob McCubbin on LGBTQ+ liberation and Marxist organizing

Following is part three of an interview with gay communist activist Bob McCubbin.

Gregory Williams: So, after Stonewall, you came to a point where you felt you needed to come out. What was it like when you came out as a member of a revolutionary party? Was it difficult?

Bob McCubbin: I would say it didn't change anything. What do I mean by that? I was already in the party, and Sam Marcy characterized the party as a combat organization. And within the world that we were living in at that time, a world with incredibly inspiring anti-colonial struggles and everything else progressive that was going on – and again, being in what Sam Marcy characterized as a combat organization – there was a lot of discipline, but it was self-discipline. There were party requirements.

Those of us in the New York branch, which was very large, were under obligation to call in to the office at least once a day to see what was going on and if anything was going to be happening in the evening that we could plug into. Most of us had jobs, regular-paying jobs. And the social life was largely during breaks at our meetings.

Our meetings were wonderful. They were so educational, but also organizing. We were always organizing. And other groups on the left, on occasion, referred to us as the mindless activists, because we were always out on the street with our banners. But we weren't mindless at all. Under the leadership of Sam and Vincent and Dorothy, we knew a lot. We knew a lot about the past at some point.

Maybe I'll mention a little bit about Friedrich Engels' book On the Origin of the Family, Private Property, and the State, because that book was full of evidence that our species need not self-destruct. On the contrary, it was the most social of the animals, the most social of the mammals. I'm talking about our species, Homo sapiens.

Many scientists felt the development of language was based on this incredible sociality. When you were faced with, let's say, in a particular indigenous group, there might be 30 to 50 families or maybe 100 families. But the point is, under the conditions of sociality. Other animals were social to one extent or another. But we're talking about profound sociality.

Your mind had to be able to deal with 30, 50, maybe 100 different personalities. And in any case, whatever the reason was, our brains got larger and larger until we actually entered the Homo sapiens species. And it bodes well for us as a species that we have such intense cooperation with each other.

But what did the introduction of private property do? It introduced poison into that system. And together with the patriarchal culture that it created, fomented, increased, promoted, it left us with this problem. It's a problem of private property. And we're not talking about your toothbrush or even your home. We're talking about the capitalist system. Money makes money. Well, not really. People, workers, make value. And the ruling class, as long as there is a ruling class, confiscates most of that value, demands ownership of it.

GE: I'm reminded, a few months ago, there was an article about a new scientific study, I believe it was an anthropological study. They looked at child care in societies that have preserved some of these more communalistic aspects that predate class. And I think they were looking at existing peoples, maybe in the Amazon.

And they quantified how many people it takes to care for a child. And the short answer is it's a lot of people. [The study looked at the circle of non-maternal caregivers among contemporary hunter-gatherers, the Mbendjele BaYaka people in the Republic of Congo.]

It takes a village to raise a child. And contrast that with the extreme pressure that's put [on parents], especially on women, in this modern capitalist society to take care of a child. That's not how our species evolved. We didn't evolve to live in these very isolated conditions. And it takes a toll on people. I think that we don't, maybe even in the revolutionary movement now, we don't talk enough about that psychological aspect of the extreme alienation that people are feeling.

But when we look back at society before class and some of the structures that have survived from that time period, we see a different way, a totally different way of living. [As you recommended], I was looking at Dorothy Ballan's pamphlet earlier [Feminism and Marxism, 1976]. She said that in the earliest societies, cooperation was necessary to survive.

BM: You had to have cooperation.

GW: And now, you know, it strikes me that in order to survive what we're facing with the capitalist-driven climate crisis – or even the advent of the nuclear bomb – that class society has developed to a point where we're a factor in nature, almost like an external factor that's threatening us with extinction. [Like the commodity in Marx's analysis, which is the product of human labor but appears as something external, wielding power over us.]

Because of that, we need cooperation. We can't continue in this way. We need cooperation to survive the conditions that class society has created. And so we have to look back, you know, not that we can just recreate early hunting-gathering society, for example, but we can draw from that by dismantling capitalism and living more communally. It's a question of survival. #

Leslie Feinberg, Minnie Bruce Pratt, of LGBTQ+ communists

Following is part four of an interview with gay communist activist Bob McCubbin.

Gregory Williams: You've been describing the early LGBTQ+ movement and what it was like being in a revolutionary party. You were doing a lot of practical work, but always studying at the same time, always analyzing. You published a pamphlet in 1976, "The Roots of Lesbian and Gay Oppression, A Marxist View." Just as an aside, I was in a study group in New Orleans, and we were still using it around 2017, when we were doing interventions in the Pride march here, forming a radical contingent. You know, Stonewall means fight back, take back pride! And we felt that we needed to study what the roots of this are. What led you to write that?

BOB MCCUBBIN: The need for a deeper understanding of that struggle, the struggle of – at that point – of lesbians and gays. Now, we were proud to say that we didn't need a theoretical background to understand that there was oppression going on, that it was oppression of members of our class, and we should fight that. And those are words, of course, but they really instituted the truth of the plan of the leading comrades to overthrow capitalism.

So, we were out on the streets even without theory, but it's good to have guidelines, and it's good to deepen your understanding of your own situation and the situation of your comrades.

I actually wrote something fairly early in the party's development, and I showed it to Comrade Dorothy Ballan. She didn't want to hurt my feelings, but it was terrible. It was unbelievably bad. So she didn't mince words. She said, "No, this is not Marx. This is not a dialectical analysis."

So I went back to the drawing board because I wasn't about to give up. She had actually given me some ideas on how to improve my thinking on this issue. But in terms of when I started writing – this sounds terrible. I did it secretly. I didn't want influences.

I wanted to break with the prevailing ideas that were floating around the progressive community. All idealistic, all having to do with ideas rather than struggle and social change and all that. There were some very good books about the oppression of homosexuality, but they all ended on that liberal, happy note: "Now we know more about these people and we want them to be part of the human family, and blah, blah, blah. Yeah, yeah, yeah, yeah."

GE: But how are you going to do that?

BM: Right. Well-intentioned, there was a lot of well-intentioned stuff. I didn't want that to creep in because it was dominant, it was prevalent. I didn't want to do that. We had leading comrades – incredibly developed comrades – who hadn't given any thought to it and openly admitted that. They said, "We need your help, Bob." And then a lot of new comrades were bringing in these ideas.

You know, all of the great revolutionaries have talked about the cultural struggle, which usually follows the physical seizure of power. And it's absolutely necessary because just the physical seizure of political power in a particular country or a particular region or area – it doesn't do the job. For one thing, people think, "Oh, the revolution has succeeded, now where's the reward for it?"

Well, usually, following a revolutionary war, there is social exhaustion. It takes a while to recover from any kind of military struggle. And so, the issue of culture arises.

And in the late '60s and early '70s, there were a lot of – with all due respect – hippie-type ideas about who we were and all that. I didn't want that to creep in.

I wanted to develop it in a materialist fashion, to develop the idea, to develop the situation. And to really show the power of the Marxist method to deepen understanding of our situation and the struggle we face, what our goals should be.

So, yeah, I wrote it all, and I had some confidence, but not a lot of confidence. I'm not an anthropologist. I'm not a historian. I don't have training in any of those areas. So that was another reason I kept it secret. I wasn't sure it would be successful. I had another meeting with Dorothy, and she tried to be polite, telling me, "No, you're not on the right track yet."

And when I finally had something I felt I could show, I made three copies. I gave one to Dorothy and one to Sam Marcy. And then the third copy I gave to Fred Goldstein, who was a cis man, a heterosexual man, a wonderful communist.

I hope this doesn't sound prejudicial, but as a gay man, I really appreciate heterosexual men who aren't afraid of me, who are warm to me. And Fred was like that. And in terms of what he said at meetings, he struck me as the most politically developed among the youth. I thought, let's find out if he has anything to say about this text I've written. So anyway, those three. And I got good feedback.

That booklet was released in late winter or early spring of 1976. However, in January 1976, a very important national meeting took place. It was called the Hard Times Conference. And it was called by the Prairie Fire Organizing Committee, which was the above-ground, open organization for the Weather Underground.

And this meeting in January 1976 was kind of like the last hurrah for the so-called New Left movement of the 1960s and early 1970s, but dominated by the Prairie Fire Organizing Committee.

Their political line was perhaps typical of the left dealing with a new political phenomenon, such as the gay liberation movement. They reacted defensively – forgive me – even stupidly. The Prairie Fire Organizing Committee probably had many LGBTQ+ people involved in it, but their theoretical position, basically, was that homosexuality is a secondary contradiction. What the hell is that?

My point is, they didn't have a good position. They had a homophobic position, right? The U.S. Communist Party had a homophobic position. And the Socialist Workers Party went back and forth on it. But basically, they would have preferred not to have to deal with it.

However, at the time of the conference, the book was ready for publication but had not yet been published. The comrades got on the Xerox machine and printed 300 pre-publication copies of "**The Roots of Lesbian and Gay Oppression**" – at that point called "**The**

& the radical legacy

Leslie Feinberg and Minnie Bruce Pratt were partners in life and in the struggle for a better world.

Photo: Marilyn Humphries © 2003

Gay Question." And Leslie Feinberg, who was pretty new – she/zie had joined the Buffalo branch a few years earlier, and zie'd just moved to New York City around that time, maybe '74, '75 – zie grabbed them up when we got to Chicago, and zie spent the whole time, the two or three-day conference, zie spent the whole conference selling them. And zie sold all 300.

That was the kind of incredibly dynamic revolutionary zie was. Full of energy, full of enthusiasm, full of great ideas. And you know, I saw a photo of her/hir recently and it reminded me: Hir eyes projected love. Zie loved hir class. Zie loved children. Zie loved the comrades. And lucky for hir, zie was also brilliant. And people paid attention to hir writings. And zie was invited all over the place.

I was thinking about it last night, and I'd actually forgotten. Zie spoke in Balboa Park in San Diego. Pride March was on Saturdays, and on the night before, there was always a rally outside the center, with leaders in the struggle speaking. And one year, out of all the national figures who could have been picked, zie was picked to be the spokesperson.

I remember another time we drove up to Las Vegas. An ex-comrade, who still liked us, had organized a meeting for us in Las Vegas, where Leslie spoke. And zie spoke in San Francisco to an incredible crowd of young people who were just crazy about hir. And in L.A., too. My point is that zie spoke all over the U.S., as well as in Europe and Asia.

And zie loved our class, zie loved our class very much. And zie made a tremendous contribution. I didn't have great insight into the trans struggle, but hir friendship and comradeship meant everything. And any mention of Leslie should also include Minnie Bruce Pratt, who was hir life companion, who was also a great revolutionary. Minnie Bruce's children had been taken away from her by the state because she was a lesbian. That didn't stop her from a lifelong struggle for justice.

GW: They definitely contributed so much to our understanding of gender and the trans struggle, the way that it's come down to us today. Our orientation in the Struggle for Socialism Party, of which you and I are members, owes much to the foundation laid by pioneering comrades like Leslie Feinberg and Minnie Bruce Pratt, who were willing to go against the grain, even within the revolutionary movement.

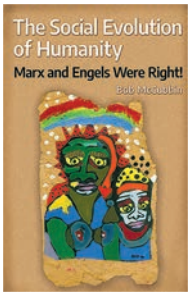
Not everybody understood the importance of these struggles, as you described. It may be hard for young comrades to understand now, but all of these positions had to be fought for in the progressive and even revolutionary movements, just as opposing the war in Vietnam and supporting the Black Panthers had to be fought for.

There's a good quotation from Leslie Feinberg: "Remember me as a revolutionary communist." Zie was of Jewish background and deeply committed to the Palestinian liberation struggle — just an incredible example.

And zie left behind many writings that are still so valuable. Aside from your book, I was given copies of Leslie's writings. That's how I learned about the history of the gay and lesbian struggle and the trans struggle within the communist movement and the advances that the Bolsheviks made in ending the discrimination against homosexuality and guaranteeing abortion rights very early on, way before the capitalist countries.

And then you can trace the line through the developments that happened in socialist East Germany, the German Democratic Republic. They recovered a lot of the work that was being done in Germany before the Nazi takeover. Germany had a revolutionary situation before the Nazis came to power, they were going to be possibly the next socialist country. And they were making huge strides in the world of sexology. And the gay and lesbian and trans subcultures were very prominent – all this cultural experimentation that was happening, and the Nazis tried to destroy that totally.

And then, when socialist East Germany came into being after WWII, they revived what they could, but had to build a lot from scratch. They had to rebuild housing and everything, but also recover what was lost or what had been taken away in terms of gender and sexual struggle. And then, onward through the advances that have been made in Cuba, all the stuff I learned about through Leslie Feinberg's writing. Just an incredible touchstone for anybody who wants to be a revolutionary today, anybody who's in the LGBTQ+ struggle. There's a lot to learn there. #



Paperback or Kindle https://tinyurl.com/vwarcv7

The Social Evolution of Humanity **Marx and Engels were right!** Bob McCubbin

This study of the evolution of humanity focuses on human social/sexual relations and, in particular, the changing social status of women. It offers a selection of scientific evidence that updates and augments the viewpoint expressed in Frederick Engels' masterful work,'Origin of the Family, Private Property and the State.'

McCubbin is the author of 'Roots of Lesbian and Gay Oppression: A Marxist View.' Published in 1976, during the first wave of the modern LGBTQ2S movement, McCubbin's unparalleled achievement was to offer a historical analysis of how LGBTQ2S oppression developed.

Reimagining family and love in a post-capitalist world

Following is part five of an interview with gay communist activist Bob McCubbin.

The Compton's Cafeteria rebellion took place in San Francisco in 1966, three years before Stonewall. The cafeteria's owners frequently called the police to arrest and brutalize queers, leading to a picket by LGBTQ+ youth organization, Vanguard. One night, about a month later, a police officer grabbed a trans woman at Compton's. She responded by throwing coffee in his face, and a rebellion erupted, spilling into the streets.

Two follow-up questions for Bob

Gregory Williams: At the beginning of this interview, we talked about the extreme repression in the 1950s and how the '60s youth movement was a reaction to that. The 1960s represented a big explosion of struggle. But there was also a lot going on in the '50s, as you wrote about. For example, you wrote about the gay men's organization, the Mattachine Society, and the Daughters of Bilitis, a lesbian rights organization, both founded in the '50s. How did they relate to the Civil Rights movement of their period and the later LGBTQ+ struggle?

Bob McCubbin: I've characterized "the '50s" as a time of terrible reaction (I could have cited the ruling-class-ordered executions of Julius and Ethel Rosenberg and the so-called "Korean War" (the U.S. invasion of Korea) as particularly horrific examples of that reactionary decade), but, as you note, it was also a period not at all devoid of progressive and even revolutionary struggle.

As well as the pre-Stonewall gay and lesbian organizations you mentioned, there was the pre-Stonewall Compton's Cafeteria riot / rebellion in 1966. It was highly significant that trans people were in the leadership of both pre-Stonewall, Stonewall and post-Stonewall mass resistance. It was the inspiring struggles of the 1950s that led to significant political advances for Black and other communities of color in the 1960s.

How did the early "gay and lesbian" movement relate to the Civil Rights movement unfolding in the same period? In general, as the Black Civil Rights movement became increasingly militant, so did the LGBTQ+ movement. And the LGBTQ+ movement certainly drew great inspiration from the Black and Latinx revolutionaries.

Chairman Huey P. Newton of the Black Panther Party demonstrated the vanguard role of himself and his party with an extraordinary public statement of support for the LGBTQ+ (at that time "Gay") movement. It was the first such act of solidarity by any internationally known political leader anywhere in the world.

GW: In our first phone conversation, you said, "the struggle for LGBTQ+ rights is the beginning of something far more powerful in terms of changes in society and the family." Could you say more about this?

BM: At the end of my book, "**The Social Evolution of Humanity: Marx and Engels were right!**," I borrowed from Fred Goldstein's 2012 book, "Capitalism at a Dead End," where he asks his readers to begin thinking seriously about what a post-capitalist society would look like.

Goldstein writes: "There needs to be a serious conversation within the movement about what to replace the present system with. It is the thesis of this work that capitalism has reached a dead end. It is bringing humanity and the environment down. It must be abolished. The starting point for that conversation should be that the new society must be free of class exploitation; must be free of national, sexual and gender oppression; must put an end to war; must be free of all forms of domination and have respect for the planet. Above all, it must use the wealth of society to benefit all of society."

So what would it mean for post-capitalist society if, like in Indigenous, hunting and gathering societies, and in socialist Cuba, children were the serious responsibility of the whole community? What if, as already exists in Cuba, lovers came together purely based on their mutual feelings of love and / or physical attraction? And were able to separate without complications if and when those feelings faded?

With the abolition of private property, wouldn't the tendency to view the ones "loved" (including one's children) as one's private or personal property disappear? Wouldn't all the horrors of patriarchal culture be consigned to the garbage dump of history along with all manifestations of economic, social and political injustice that that culture bolstered through the various stages of class society?

Okay. But just so our immediate challenges of racism, imperialist war and economic injustice aren't forgotten, let's remember Che's admonition: "The present is for struggle. The future is ours." #

How the press framed Venezuela's elections

By Roger Harris

The pro-government alliance achieved a sweeping victory in Venezuela's May 25 elections, while a fractured opposition suffered losses. Western media distorted the results – spinning low turnout claims, ignoring the role of illegal U.S. sanctions, and offering selective sympathy to elite opposition figures.

Opposition fractures, pro-government consolidates

At stake for the 54 contesting Venezuelan political parties were seats for 285 National Assembly deputies, 24 state governors, and 260 regional legislators.

The pro-government coalition won all but one of the governorships, taking three of the four states previously held by the opposition. The win in the state of Barinas was particularly symbolic, for this was the birthplace of former President Hugo Chávez; and especially so, because the winner was Adán Chávez, the late president's older brother.

Likewise, the Chavista alliance swept the National Assembly, securing 253 out of 285 seats. Notable exceptions were the election of opposition leaders Henrique Capriles and Henri Falcón, both of whom are former presidential candidates.

The New York Times reported the same outcomes but spun it as the "results [rather than the vote]...stripped the opposition of some of the last few positions it held," inferring fraud.

However, this election outcome was not unexpected because the opposition was not only divided, but a significant portion opted to boycott the vote. The pro-government forces enjoyed a unified effort, an efficient electoral machine, and grassroots support, especially from the communal movement.

"After 32 elections, amidst blockades, criminal sanctions, fascism and violence," Venezuelan President Nicolás Maduro affirmed, "today we showed that the Bolivarian Revolution is stronger than ever."

Opposition self-implodes

The headline from Le Monde spun the voting thus: "Venezuela holds divisive new elections." Contrary to what the headline suggests, the divisiveness was not the government's doing, but due to the opposition's perennial internecine warfare.

While the pro-government Great Patriotic Pole alliance around the ruling Socialist Party (PSUV) "works in unison," according to opposition leader Henrique Capriles, the electoral opposition is divided into three warring camps. They, in turn, were surrounded by a circular firing squad of the far-right abstentionists, calling for a vote boycott.

The abstentionists were assembled around Maria Corina Machado. She had been pardoned for her involvement in the short-lived 2002 U.S.-backed coup but was subsequently disqualified from running for office for constitutional offenses. Following Washington's lead – which has not recognized a Venezuelan presidential election as legitimate since 2012 – the far-right opposition rejected electoral means for achieving regime change and has even pleaded in effect for U.S. military intervention.

Machado's faction, which claimed that Edmund González Urrutia won the 2024 presidential election, does not recognize their country's constitutional authority. Consequently, when summoned by the Venezuela supreme court, they refused to present evidence that they won, removing any legal way for their claimed victory to be accepted. Machado maintained that voting only "legitimizes" the government, bitterly calling those participating in the democratic process "scorpions."

Machado spent the election in self-imposed hiding. She further dug herself into a hole, after urging even harsher punishing U.S. sanctions on her own people, by appearing to support Trump's sending of Venezuelan migrants to the CECOT torture prison in El Salvador.

The disputed Essequibo

The headline for The New York Times's report spun the elections with: "Venezuela is holding an election for another country's land." This refers to elections for governor and legislators in the Essequibo (Guayana Esequiba in Spanish), which is in fact a disputed land.

For nearly two centuries, Venezuelans have considered that region part of their country, when they wrested it from the Spanish colonialists in 1835. In the questionable Paris Arbitral Award, with the U.S. representing Venezuela, the Essequibo was handed over to Britain in 1899 (then colonial British Guiana and now independent Guyana). Ever since, it has been contested territory.

In 1962, Venezuela formally revived its claim at the UN, asserting that the 1899 award was null and void. Not surprisingly, the Times sides with Guyana or more precisely with what they report as "Exxon Mobil's multibillion-dollar investments" plus "military ties with the U.S.."

This first-time vote for political representation in the Essequibo is seen by Venezuelans across their political spectrum as an important step to assert their claim. It follows a referendum in 2023, which affirmed popular support for the Essequibo as part of their national territory. The actual voting was held in the neighboring Bolivar state.

On cue, the Western-aligned press criticized the vote on the Essequibo as a "cynical ploy" by the Maduro administration to divert attention from other pressing problems. Meanwhile, they obscure the increasing U.S. military penetration in neighboring Guyana and in the wider region.

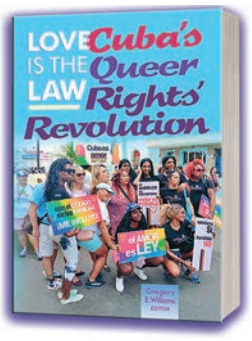
Yet even the NYT had to admit: "Claims to the Essequibo region are deeply ingrained among many Venezuelans... [and even] María Corina Machado, the most prominent opposition leader, visited the area by canoe in 2013 to advance Venezuela's claim." Venezuelan journalist Jésus Rodríguez Espinoza (pers. comm.) described the vote as "an exercise in national sovereignty."

Roger D. Harris is with the human rights organization Task Force on the Americas, the U.S. Peace Council, and the Venezuela Solidarity Network.

Read full report at tinyurl.com/VenElection

Learn from Cuba!
End the blockade

Read about Cuba's revolutionary Family code
It expands the rights of women, LGBTQ+ people, children, and others.



Find 'Love is the Law, Cuba's Queer Rights Revolution' online at tinyurl.com/Cuba-LoveisLaw

Baltimore bookstore hosts launch of book

*Baltimore, June 7 – Urban Reads bookstore hosted a launch event for the book, "**Love is the Law: Cuba's Queer Rights Revolution**," published by Struggle-La Lucha. This book documents the mass-democratic development of Cuba's new Families Code, a comprehensive legal framework expanding the rights of women, children, LGBTQ+ people, seniors, those with disabilities, and ultimately all Cubans. Urban Reads is a Black-owned bookstore targeted in recent months by neo-Nazis. They continue to stand firm. Solidarity with Urban Reads! Following is the presentation given by the book's editor, Gregory E. Williams.*

Stonewall means fight back!

Thanks for having me here, and happy Pride Month! This is a special Pride Month because of the conditions of this period. The fascist movement is attacking queer and trans people's struggles, and the struggles of the working class and all the oppressed in many countries. In the U.S., fascists aligned with Donald Trump have the reins of the government. Now is really the time to fight back.

They're trying to cut off working-class and oppressed people from their histories of struggle. By attacking Pride, they're trying to cut us off from the radical legacy of Stonewall and ACT UP. They don't just attack it for cultural reasons, because "people are tired of seeing it," as if the optics were what's most important. It's not about Pride merchandise in stores. They're attacking the struggle itself. They're attacking the very idea of struggle, in hopes that we will lie down to be oppressed and exploited.

So, in this context, I'm here to talk about the LGBTQ+ struggle in Cuba. We can learn a lot from Cuba. This talk builds on an interview I did with a longtime gay communist activist, Bob McCubbin, whose analysis is part of the bedrock of what I'm going to say. I was interviewing him, and he wanted to interview me about this book. We have his book available today, "**The Social Evolution of Humanity: Marx and Engels Were Right!**" Please pick up a copy.

Significance of Families Code

So, this collection that we've published through Struggle-La Lucha is called **"Love is the Law: Cuba's Queer Rights Revolution**." "Love is the law," or "el amor es ley," is one of the main slogans used in Cuba to promote the new Families Code, which is the focus of this book. The Code is a comprehensive overhaul of the legal system, expanding the rights of women, LGBTQ+ people, children, elders, disabled people, and ultimately all Cubans. It's about much more than same-sex marriage.

The book also includes the full text of Leslie Feinberg's "**Rainbow Solidarity in Defense of Cuba**." Feinberg was a U.S.-born transgender communist – a secular Jewish activist committed to the Palestinian liberation struggle. (Leslie used she / zie pronouns.) Zie had done a lot of analysis of what was happening in Cuba up through 2009 when "Rainbow Solidarity" was published. It forms the backdrop to the passage of the new Code. I'll recap that history.

There's a lot of disinformation about Cuba. The imperialists promoted the idea that Cuba was homophobic without giving any context. (Of course, at the time Cuba had its revolution, queer and trans people were routinely arrested in the U.S., subjected to shock therapy, etc. That's why Stonewall happened in the first place.)

But anyway, Leslie analyzed the history of colonialism in Cuba. It was a very repressive society. Spain had colonized Cuba. The Cuban people fought three wars of independence during the 1800s. The U.S. imperialists became dominant after that, taking control of former Spanish colonies in Puerto Rico and the Philippines. They kept Cuba under neocolonial conditions, exploiting laborers and stealing natural resources for Wall Street. In the 1950s, the country was controlled by a U.S.-backed dictator named Fulgencio Batista.

And Havana was basically being run by the mob for foreign tourists. There was a lot of what nowadays they call sex tourism, where these wealthy businessmen come in. There were prostitution rings that catered to people of any sexuality. And so a lot of the gay, lesbian, and trans life in that time was distorted by that. Many were forced into prostitution. They lived on the outskirts of society. When the revolutionaries came to power in Cuba in 1959, they had to deal with this legacy.

Colonial Cuba had a slave system just like in the U.S. People of African descent were enslaved. The revolutionaries had to deal with this legacy, too.

They had to figure out how to integrate queer and trans people into the new revolutionary society. And revolutionaries are affected by the same prejudices as anybody else. They're human beings. Everybody is affected by their historical context. It's a learning process. They had to develop an understanding over time as they worked to build a better society.

Women led the way

And really, it was the women's movement in Cuba that blazed the trail. In the early period of the revolution, the Federation of Cuban Women was doing a lot of work on the ground just in terms of literacy campaigns, teaching people – agricultural laborers – how to read, and other incredible things. The revolution allowed women to take on a bigger role in society and advance their own rights.

And the women's organizations spearheaded the creation of the first Family Code in 1975. This was an advanced new legal framework that expanded the rights of women and children, providing equal pay and many other things that have not been achieved yet in the capitalist United States.

By the 1980s, the AIDS epidemic had come about, and it affected Cuba. They took a proactive stance in stopping the spread of the epidemic in their country. They provided care to people who contracted HIV and AIDS and supported them. Nobody had to worry about losing their job, being homeless and dying on the street. No, that's not an issue in Cuba. They provided health care and housing to all, and that remains the case today as well.

Under the horrible conditions of the U.S. blockade, they had to do all these things with very few resources, but they were able to care for people with HIV and AIDS at a time when the U.S. government, under Reagan, was barely acknowledging the crisis. People had to throw their bodies on the ground in legislatures and churches, with the activist group ACT UP, and so on, demanding some bit of dignity. But in Cuba, they were taking care of people.

Cenesex launched

They developed an organization called Cenesex in the late 1980s, the National Center for Sex Education. It's under the Ministry of Health. And to this day, this remains the main hub in Cuba advancing the rights of queer and trans people.

on Cuba's LGBTQ+ rights revolution

Think about it. Cuba's government of the people proactively advances queer and trans rights. The government doesn't just respond after the fact of a long struggle as in the U.S.

For example, Cenesex spearheaded the development of a law providing state funding for gender-affirming surgery. It passed in 2008.

Cuba has a popular democracy

And then in 2018, Cuba started a big process to write a new constitution. It's remarkable how this was done.

We have to understand that because of their socialist system, Cuba has institutions of mass democracy that we do not have in the U.S. They have Committees for the Defense of the Revolution throughout the neighborhoods, and local councils made up of regular workers from those communities.

They don't have millionaire legislators like we do, making money through investments (bribes) from the corporations they're supposed to be regulating, including the military industry. The representatives in Cuba's Congress come from the working class. They come from the communities they serve and continue to live in their communities.

Contrast Cuba's approach to reform with Trump's "big beautiful bill." While Cubans carry out mass-democratic processes to reform their system, in the U.S., officials – who generally can't be elected without big money – work in the dead of night to cram anti-people measures into legislation, including anti-trans legislation. All to enrich the few and take from the majority.

(By the way, 75% of this budget is for the military, ICE, and the repressive state generally. This is a big giveaway to the rich war profiteers.)

Cuba has all these democratic mechanisms that we don't have. Developing the 2019 Constitution involved people throughout the society, a mass consultative process. To create this constitution, they had meetings in the unions, women's organizations, youth organizations, in the universities, and more.

This constitution advances women's and LGBT+ rights. Imagine if we had the opportunity to write a new constitution instead of having our rights decided by how unelected Supreme Court judges choose to interpret a document written by slave owners in the 1700s.

Urban Reads hosted a launch event for new book, "Love is the law: Cuba's queer rights revolution." SLL Photo

Discrimination outlawed in constitution

Article 42 of Cuba's 2019 Constitution says:

"All people are equal before the law, receive the same protection and treatment from the authorities, and enjoy the same rights, liberties, and opportunities, without any discrimination for reasons of sex, gender, sexual orientation, gender identity, age, ethnic origin, skin color, religious belief, disability, national or territorial origin, or any other personal condition or circumstance that implies a distinction injurious to human dignity. All people have the right to enjoy the **same public spaces and service facilities.** Likewise, they receive **equal salary for equal work**, with no discrimination whatsoever. The violation of this principle is proscribed and is sanctioned by law."

So, they made many advances with the Constitution, but there was still resistance because of the colonial legacy of homophobia, etc. A lot of it came from the churches, but not all the churches. Many churches in Cuba support LGBTQ+ rights. But particularly the churches that are receiving funding and other influence from the U.S. and right-wing forces in Miami. These churches organized campaigns against any kind of progress for LGBTQ+ people.

So, there was resistance. But over the next couple of years, revolutionaries campaigned to have a referendum for a new Families Code, to update the legal framework to reflect the ways that Cuban society has changed since the 1970s. They had to go back to the drawing board with another mass consultative process. They went through about 60 drafts of this new Families Code. Between February and April 2022, they held more than 79,000 meetings, with over 6.5 million participants, making more than 397,000 proposals.

They held meetings in the neighborhoods, and people would raise issues, arguing them out. The population had a lot of input into creating this new code. And it passed with 66.85% of the votes in favor. The majority of the population voted to expand rights. That's not an automatic process. That was a long process of mass democracy.

This Code recognizes all kinds of families, including those led by grandparents or step-parents. Or, say a lesbian couple and a gay male couple decide to start a family together, and they have children together. They are supported.

The Code specifies that all rights acquired with the 1975 Family Code are maintained. Rights aren't taken away; they are expanded.

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Baltimore hosts book launch on Cuba's LGBTQ+ rights revolution

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Relations of affection and progressive autonomy

The Code recognizes relations of affection as the basis of the family, not just blood ties. This is a guiding principle, hence "love is the law." Another guiding principle is "progressive autonomy." That is to say, the autonomy and dignity of the individual are paramount – whether children, disabled people, or the elderly. Children and youth are recognized as having increasing, age-appropriate autonomy over their lives and bodies.

"Family defense" offices are established. In the case of custody or domestic violence situations, for example, children and youth can go to these offices and get aid from social workers, lawyers, and psychologists. They are creating mechanisms to give these young people an age-appropriate say in how family life is handled. The focus is no longer on parental control, but on parental responsibility.

Contrast this with the U.S. fascist movement's focus on parents being able to control exactly which ideas their children are exposed to in school. They're trying to limit children and youth from accessing information they need to understand their gender and sexuality. This is part of the push to dismantle public education and replace it with private schools and homeschooling.

Socialism allows people to flower

In Cuba, people aren't vulnerable in the same way that we are in the U.S. For example, here, if your family is broken up because of domestic violence, you risk being homeless. Cuba has problems, many because of the U.S. blockade, but the people don't have that kind of problem. Everybody has a right to housing. Nobody loses their health care because they leave a situation of domestic violence.

I asked a Cuban friend of our 2023 U.S. Friends Against Homophobia and Transphobia delegation whether she had paid maternity leave after her baby was born. She said, "Yes, one year. And nowadays, it is extended to 15 months." This extension of benefits was enacted with Decree-Law 84 in 2024.

Therefore, we must consider how all these aspects of socialist society support people so that they can truly flower.

That delegation to Cuba in May 2023 – organized by Women in Struggle-Mujeres en Lucha – focused on learning about the New Families Code. We met with Cuban trans and queer organizers at Cenesex headquarters. We met with delegates from the neighborhood assemblies. We went to the National Assembly of People's Power and met with a deputy of the assembly. That's like their version of the U.S. Congress. But they're not millionaire career politicians. Even the highest-level representatives come from the communities and continue to work as plumbers, teachers, doctors, and so on.

Solidarity is the key

The blockade is not just economic. It's political and also cultural. It's a blockade of knowledge. Those of us struggling in the U.S. and other imperialist countries are being deprived of knowing about what's possible with revolution, all while our rights are being reversed.

But the Cuban people are absolutely in solidarity with us. As much as we're in solidarity with them, they're in solidarity with us. They care about our struggle in the U.S., in the belly of the beast. They want to see us secure our rights. They want a future where we can develop together.

There's a lot in this book. Everybody in our delegation wrote testimonies. We also have statements from Cuban people. Cenesex director Mariela Castro's talk, which you heard earlier, is included.

A Cuban transmasculine activist named Verde gave a talk for us, which is included. His organization is doing incredible organizing. He describes the difficulties trans people face in being able to access hormones because of the blockade, made much worse when Trump put Cuba on the State Sponsors of Terrorism list in 2017.

Let me say something about the State Sponsors of Terrorism designation. Biden took Cuba off the list at the very end of his term, even though he could have done it earlier. Trump put it right back on.

But what audacity! The U.S. is literally committing genocide in Palestine right now, burning children alive in refugee camps. Cuba exports doctors and nurses. The U.S. bombs and sanctions. The monsters in Washington are the world's number one terrorists. Take Cuba off the list!

Finally, I just want to emphasize again that this book is continuing a tradition, continuing the work that was done by comrades like Leslie Feinberg and Bob McCubbin. I hope this book will help bridge the generational gap, making the history of struggle more accessible. There is a continuity of struggle. We must push back against those attempting to erase history.

I hope it brings hope to people in the U.S. and elsewhere. There is an alternative to capitalist oppression. With socialist revolution, people can continually advance instead of always being on the defensive, fighting each new attack from the ruling class. So, I say:

Stonewall means fight back!
Take back Pride!
¡Hasta la victoria, siempre! #

St⊘p the war @ home & abroad End

Contined from page 1

President Donald Trump earlier this week, according to The Wall Street Journal. Trump said that Israel has lethal military equipment manufactured by the U.S. and that "they know how to use it."

Background

The U.S. and Israel have long prepared for such an attack, which could ignite a regional war. Over the past 18 months, the United States has bolstered its presence in West Asia with additional troops, warships, and missile defense systems.

The New York Times reported on April 16 that Israel, working closely with the Pentagon, had developed a plan to attack Iran in May. The plans required U.S. help "not just to defend Israel from Iranian retaliation, but also to ensure that an Israeli attack was successful, making the United States a central part of the attack itself."

The Times reported that Gen. Michael E. Kurilla discussed how the United States would support an Israeli attack. General Kurilla, with the blessing of the White House, began moving military equipment to West Asia. A second aircraft carrier, Carl Vinson, is now in the Arabian Sea, joining the carrier Harry S. Truman in the Red Sea. The United States also moved two Patriot missile batteries and a Terminal High Altitude Area Defense system, known as a THAAD, to West Asia. Around a half-dozen B-2 bombers capable of car-

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NATO-backed Ukraine escalates war on labor unions

By Lev Koufax

Just over 11 years ago, fascist mobs cheered in central Kiev as the Federation of Trade Unions of Ukraine (FPU) roared with flame. The FPU's headquarters, known as the Trade Union House, was a target of the right-wing crowds throughout the "EuroMaidan" protests in 2014.

It should be noted, this was not the only trade union hall that Maidan mobs burned. Just three months after the attack on the Kiev Trade Union House, Ukrainian neo-Nazis burned the Odessa House of Trade Unions, murdering nearly 50 labor organizers and progressive activists. If only Ukraine's fascist war on labor unions ended there.

Fast forward to the present day. As of April of this year, the Ukrainian government placed FPU president Grigoriy Osovyi under house arrest and illegally seized the Trade Union house and all affiliated assets. Control of the 14,000-square-meter property, worth 850 million Ukrainian hryvnia, or approximately $20 million, was handed over to the Kamparitet business consortium. The consortium manages all assets seized by fascist Ukraine.

The Ukrainian government also moved against trade union organizations in Lviv. The Lviv Regional Council seized the local Trade Union House from the Association of Trade Unions of the Lviv Region. The Ukrainian regime took similar actions against unions in Poltava and Zakarpattia, confiscating various trade union property. The largest trade union coalitions in Europe, the ITUC and the EPSU, have both condemned these policies.

Ukraine's recent repressive actions against its labor movement represent a broader fascist assault against the country's working class. Before the Ukrainian parliament is a draft law that would represent an existential threat to labor unionism in Ukraine. This abomination is formally known as Draft Law No. 6420 "On the legal regime of property of trade union public associations (organisations) of the former USSR." This law is part of Ukraine's ongoing disgraceful "decommunization" campaign. Ukraine's "decommunization" policy is set on destroying socialist and working-class history and replacing it with fascist mythology.

Draft Law No. 6420 would completely legalize the fascist government's seizures of union property. Further, the law would allow employers to unilaterally suspend union contracts and cease salary payments to employees who are mobilized into the country's military. Currently, Ukrainian private employers are required to pay a base salary to all workers sent to the front lines.

These policies are aimed at one thing: completely dismantling what remains of organized labor in Ukraine. Zelensky's fascist assault on labor union property and leaders reflects a broader agenda in the region. In its current form, the Ukrainian government is entirely propped up by U.S. and European military and financial aid. As such, there is tremendous pressure on Ukraine from the West to ramp up the profit margin on its investments. What better way to do this than through martial law, austerity, and the stripping of all workers' rights and organizations?

Ukraine has given us another example of its transparent role as a Western running dog in the U.S. imperialist war against the global working class. Ukraine's internal fascist repression against the labor movement reflects a country being molded to further serve the interests of NATO and U.S war profiteers. #

U.S.-Israeli war on IRAN

Emergency protest in Balitmore on June 13. SLL photo

rying 30,000-pound bombs essential to destroying Iran's underground nuclear program were dispatched to Diego Garcia, an island base in the Indian Ocean.

The Times report says that U.S. officials said privately that the weaponry was part of the planning for supporting Israel in a conflict with Iran. "Even if the United States decided not to authorize the aircraft to take part in a strike on Iran, Israel would know that the American fighters were available to defend against attacks by an Iranian ally. There were signs that Mr. Trump was open to U.S. support for Israeli military action against Iran."

Broader context

The Israeli government's claim that these attacks are acts of "self-defense" is a transparent lie. The real aim is to destroy any force in the region capable of resisting U.S. and Israeli domination, to secure the profits of the oil monopolies and arms manufacturers, and to crush the aspirations of the Palestinian, Iranian, and Arab masses for economic development, self-determination and social justice.

The attack comes as the U.S. continues to impose brutal economic sanctions on Iran, following Trump's 2018 abandonment of the Iran nuclear deal. These sanctions are themselves acts of war, designed to starve the Iranian people into submission and pave the way for military intervention.

Meanwhile, the Trump administration has deployed thousands of combat troops domestically and is preparing a massive military parade in Washington, a clear signal of its willingness to use force both abroad and against the working class in this country. #

LA fights back: Mass resistance erupts against ICE raids

Contined from page 2

thousands in a standoff with ICE and the police agencies that are illegally aiding the racist attacks. Many thousands marched and blocked the 101 freeway in a spectacular demonstration of solidarity with the victims of this reactionary rampage.

For three days now, protesters have been sprayed with tear gas, and some have been seriously injured by projectiles from the gas canisters and flash bang grenades, but they've kept coming back. They've hurled debris back at the secret federal police agents who had plenty of protective gear. They've yelled and chanted, refusing LAPD orders to disperse. Anti-ICE and anti-Trump graffiti are now visible on the walls of numerous government buildings in the Civic Center area of downtown Los Angeles.

The brave responses of people in L.A.'s communities have been similar to those in the Boston area, Minneapolis, San Diego, Chicago, Seattle, and other communities in recent weeks. Now, the anger has simply exploded on a much larger scale.

Los Angeles June 9. SLL photo: Maggie Vascassenno

Trump declares 'state of rebellion'

The repressive forces of the capitalist state are momentarily caught off guard by widespread anger and by the people's determination to stop the fascist abductions and deportations. The U.S. ruling class appears to be confused and possibly even at odds with each other over how to respond.

L.A. is supposed to be a sanctuary city – the claim is that none of the local police agencies are supposed to aid ICE operations. But, L.A. County Sheriffs and LAPD have been conducting a war against the community to try to clear out protesters from the communities.

The brass from both agencies say that they're not helping ICE operations, but if ICE agents claim to be in danger, the LAPD joins in attacking the communities. Clearly, sanctuary claims are a smokescreen. Local police forces arrested nearly 60 people on Friday and Saturday.

ICE detained 118 workers on immigration charges over the same two days, including SEIU California President David Huerta. He required hospitalization after being knocked to the ground by ICE agents and hitting his head on a curb. Huerta faces federal charges of obstructing access to a worksite.

As important Democratic Party figures, California Governor Newsom and Los Angeles Mayor Karen Bass are saying they are in opposition to Trump and his fascist gangs. Both raised objections to the raids in the press. Newsom went so far as to dare DHS leader Tom Homan to arrest him.

But as Ron Gochez pointed out on "Democracy Now" on June 9, Newsom is still ostensibly in charge of the state's National Guard.

Gochez told listeners, "Talk is cheap. Gov. Newsom can order the National Guard to stand down and has not done so. Here in Los Angeles, Mayor Karen Bass is saying she is against the raids, well, why are her police officers aiding and collaborating with ICE to attack the community? ... Those rubber bullets and the gas they're shooting are aimed at the wrong people. They should be aimed at the agents who are trying to kidnap the people in our community."

Coalition builds community defense network

Gochez is a leading member of Unión del Barrio, which initiated the broad Community Self-Defense Coalition (CSDC). Over 80 organizations participate in weekly meetings to strategize, help to organize protests, and importantly, patrol the streets to spot ICE agents preparing for raids.

When community patrols spot ICE vehicles, they go to work warning workers and handing out literature to advise people of their legal rights, which may help them step away from being abducted by ICE. When they encounter an ICE operation as it is happening, they use sound equipment to project their voices and let would-be victims know that, without a warrant, ICE is not legally allowed to enter a home or a workplace.

The reach of the coalition's strategy is expanding week by week. A group of activists from Ventura County – 60 miles to the north of L.A. – that has been in touch with CSDC leaders, prevented deportations when a factory worker they had been in touch with refused to let ICE agents into the Oxnard, California, factory and turned them away.

Much of the U.S. media is now clucking its collective tongue to shame protesters over "violent" protests. They may be referring to several self-driving taxis that were torched, harming no one. So far, the violence has been from ICE and the police.

Gochez ended the Democracy Now interview with an answer to the self-righteous condemnations when he closed the show by saying, "The Trump administration is trying to make an example of Los Angeles, which is the heart of the Mexican and Central American community in the U.S. We cannot afford to fail. The resistance will continue. We will be peaceful when we can, but when we face violence, we have every right to defend ourselves." #

Solidarity in the face of attacks against immigrants

By Berta Joubert-Ceci

In this colony, there are two worlds: that of the people in solidarity and that of the indifferent government. On several occasions, I have commented on the many cruelties committed by this administration against the very people it is supposed to serve.

But this time, I want to focus on that part of our people—though the government does not consider them as such—who are our Caribbean brothers and sisters, primarily from the Dominican Republic, which is the origin of most immigrants here. They have lived and worked alongside the Puerto Rican people. The term "Domirriqueños" has even been coined to make them feel more like our own.

When the new governor, Jennifer González, addressed this community after President Trump issued his racist and xenophobic executive orders, she assured them that they would not be affected in any way and that she would defend them. She claimed the order only applied to immigrants within U.S. borders and would not impact the colony.

However, the governor was quick to reveal her deceit and shameful pettiness. In recent days, as soon as the Trump administration threatened to cut federal funds to the colony, she ordered the Department of Transportation to hand over the list of immigrant drivers' license holders to U.S. federal agents to facilitate immigrant raids.

Only the people, through organizations and various forms of protest, have persistently demanded justice. Even individually, they have defended immigrants from raids – like a neighbor a few days ago who noticed agents threatening an immigrant family. She grabbed a small megaphone and shouted at the family not to leave their home without a judicial order and at the agents to stop their attempt. Unsurprisingly, they had no warrant and left the scene.

As the Nicaraguan poet Gioconda Belli once said, "Solidarity is the tenderness of the people."

From Puerto Rico, for Radio Clarín of Colombia, this is Berta Joubert-Ceci.

Desde Puerto Rico, para Radio Clarín de Colombia, les habló Berta Joubert-Ceci.

Librería de Baltimore acoge el lanzamiento de un libro sobre la revolución de los derechos LGBTQ+ en Cuba

Continua de página 24

Intentan aislar a la clase trabajadora y a las personas oprimidas de sus historias de lucha. Al atacar el Orgullo, intentan aislarnos del legado radical de Stonewall y Act Up. No lo atacan solo por razones culturales, porque "la gente está cansada de verlo," como si la imagen fuera lo más importante. No se trata de la mercancía del Orgullo en las tiendas. Atacan la lucha misma. Atacan la idea misma de luchar, con la esperanza de que nos rindamos ante la opresión y la explotación.

Así que en este contexto, estoy aquí para hablar sobre la lucha LGBTQ+ en Cuba. Porque podemos aprender mucho de Cuba. Esta charla amplía una entrevista que le hice a Bob McCubbin, un veterano comunista y activista gay, cuyo análisis es fundamental para lo que voy a decir. Mientras lo entrevistaba, él quería entrevistarme a mí sobre este libro. Hoy tenemos disponible su libro en inglés, "The Social Evolution of Humanity: Marx and Engels Were Right!" ("La evolución social de la humanidad: ¡Marx y Engels tenían razón!") Por favor, consiga una copia.

Significado del Código de las Familias

Esta colección que hemos publicado a través de Struggle-La Lucha se llama **"El amor es ley: La revolución de los derechos queer en Cuba."** "El amor es ley" es uno de los principales lemas utilizados en Cuba para promover el nuevo Código de las Familias, tema central de este libro. El Código supone una reforma integral del sistema legal, que amplía los derechos de las mujeres, las personas LGBTQ+, los niños y niñas, las personas de la tercera edad, las personas con diferentes capacidades y, en definitiva, de todo el pueblo cubano. Va mucho más allá del matrimonio igualitario.

El libro incluye el texto completo de "**Solidaridad Arcoíris en defensa de Cuba**" por Leslie Feinberg. Leslie Feinberg era una comunista transgénero nacida en EUA, una activista judía laica comprometida con la lucha de liberación palestina. (Leslie usaba los pronombres "ella" y "zie"). Zie había realizado un amplio análisis sobre lo que sucedía en Cuba hasta 2009, cuando se publicó "Solidaridad Arcoiris." Este libro sirve de contexto para la aprobación del nuevo Código. Resumiré esa historia.

Hay mucha desinformación sobre Cuba. Los imperialistas promovieron la idea de que Cuba era homofóbica sin ponerlo en contexto. (Claro, al comienzo de la revolución cubana, en Estados Unidos, las personas queer y trans eran arrestadas rutinariamente, sometidas a terapia de choque, etc. Por eso ocurrió la rebelión de Stonewall).

En fin, Leslie analizó la historia del colonialismo en Cuba. Era una sociedad muy represiva. Cuba había sido colonizada por España. El pueblo cubano libró tres guerras de independencia durante el siglo 19. Después de eso, los imperialistas estadounidenses dominaron, tomando el control de las antiguas colonias españolas en Puerto Rico y Filipinas. Mantuvieron a Cuba en condiciones neocoloniales, explotando a los trabajadores y robando los recursos naturales para beneficio de Wall Street. En la década de 1950, el país estaba controlado por un dictador respaldado por EUA llamado Fulgencio Batista.

La Habana estaba básicamente controlada por la mafia para el turismo extranjero. Había mucho de lo que hoy llaman turismo sexual, donde entraban estos empresarios adinerados. Había redes de prostitución que atendían a personas de cualquier sexualidad. Así que gran parte de la vida gay, lesbiana y trans de aquella época estaba distorsionada por eso. Muchos se vieron obligados a prostituirse. Vivían al margen de la sociedad. Cuando los revolucionarios llegaron al poder en Cuba en 1959, tuvieron que lidiar con este legado.

En la época colonial, Cuba tenía un sistema esclavista, igual que en EUA. Los

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Librería de Baltimore acoge el lanzamiento de un libro sobre

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afrodescendientes eran esclavizados. Los revolucionarios también tuvieron que lidiar con este legado.

Tuvieron que resolver cómo integrar a las personas queer y trans en la nueva sociedad revolucionaria. Y los revolucionarios se ven afectados por los mismos prejuicios que cualquier otra persona. Son seres humanos. Cada persona se ve afectada por su contexto histórico. Es un proceso de aprendizaje. Tuvieron que desarrollar una comprensión mientras trabajaban para construir una sociedad mejor.

Las mujeres lideraron el camino

Y realmente, fue el movimiento de mujeres en Cuba el que abrió el camino. En los primeros años de la revolución, la Federación de Mujeres Cubanas realizó una gran labor, campañas de alfabetización, enseñando a leer a las trabajadoras agrícolas y muchas otras iniciativas extraordinarias. La revolución permitió a las mujeres asumir un papel más importante en la sociedad y promover sus propios derechos.

Y las organizaciones de mujeres encabezaron la creación del primer Código de Familia en 1975. Este fue un nuevo marco legal avanzado que amplió los derechos de las mujeres y los niños, proporcionando igualdad salarial y muchas otras cosas que aún no se han logrado en el capitalista Estados Unidos.

Durante la década de 1980, la epidemia del SIDA ya había estallado y afectó a Cuba. Adoptaron una postura proactiva para detener la propagación de la epidemia en su país. Brindaron atención médica y apoyo a las personas que contrajeron VIH y SIDA. Nadie tenía que preocuparse por perder su trabajo, quedarse sin hogar y morir en la calle. No, eso no es un problema en Cuba. Brindaron atención médica y vivienda a todos, y eso sigue siendo así hoy en día.

Bajo las condiciones terribles del bloqueo estadounidense, tuvieron que hacer todo esto con muy pocos recursos, pero pudieron atender a personas con VIH y SIDA en un momento en que, en EUA, bajo Reagan, el gobierno apenas reconocía la crisis. La gente tuvo que poner sus cuerpos en el terreno en las legislaturas e iglesias, con el grupo activista ACT UP, etc., exigiendo un poco de dignidad. Pero en Cuba, sí atendían a la gente.

Cenesex nació

A finales de los años 80, desarrollaron una organización llamada Cenesex, el Centro Nacional de Educación Sexual. Depende del Ministerio de Salud. Y hasta hoy, este es el centro principal en Cuba para promover los derechos de las personas queer y trans. Pensémoslo. El gobierno cubano del pueblo, promueve proactivamente los derechos de las personas queer y trans. El gobierno no responde simplemente después de una larga lucha, como en EUA.

Por ejemplo, el Cenesex lideró la elaboración de una ley que otorgaba financiación estatal a la cirugía de reasignación de género. Esta se aprobó en 2008.

Cuba tiene democracia popular

Y luego, en 2018, Cuba inició un gran proceso para redactar una nueva constitución. Es notable cómo se llevó a cabo.

Tenemos que entender que debido a su sistema socialista, Cuba tiene instituciones de democracia popular que no tenemos en EUA. Tienen Comités de Defensa de la Revolución en los barrios y consejos locales formados por trabajadores regulares de esas comunidades.

No tienen legisladores millonarios como nosotros, que se lucran con las inversiones de las corporaciones que se supone que deben regular, incluyendo la industria militar. Los representantes del Congreso cubano provienen de la clase trabajadora. Provienen de las comunidades a las que sirven y siguen viviendo en ellas.

Comparemos el enfoque de Cuba hacia la reforma con el "big beautiful bill," el proyecto de ley de Trump. Mientras los cubanos llevan a cabo procesos democráticos masivos para reformar su sistema, en Estados Unidos, los funcionarios – que generalmente no pueden ser elegidos sin grandes sumas de dinero – trabajan a destiempo para introducir en la legislación medidas antipopulares, incluyendo leyes anti-trans. Todo para enriquecer a unos pocos y despojar a la mayoría.

(Por cierto, el 75% de este presupuesto es para el ejército, la migra, y el estado represivo en general. Esto es un regalo para estos ricos traficantes de guerra y muerte.)

Cuba cuenta con todos estos mecanismos democráticos que nosotros no tenemos. La elaboración de la Constitución de 2019 implicó a toda la sociedad mediante un proceso consultivo masivo. Para crear esta constitución, se celebraron reuniones en sindicatos, organizaciones de mujeres, organizaciones juveniles, organizaciones estudiantiles, etc.

Esta constitución promueve los derechos de las mujeres y de las personas LGBT+. Imaginen si tuviéramos la oportunidad de redactar una nueva constitución en lugar de que nuestros derechos se decidan por la interpretación que jueces no electos de la Corte Suprema hagan de un documento escrito por esclavistas en el siglo 17. (La realidad en EUA.)

Discriminación prohibida por la constitución

El artículo 42 de la Constitución de Cuba de 2019 dice:

"Todas las personas son iguales ante la ley, reciben la misma protección y trato de las autoridades y gozan de los mismos derechos, libertades y oportunidades, sin ninguna discriminación por razones de sexo, género, orientación sexual, identidad de género, edad, origen étnico, color de la piel, creencia religiosa, discapacidad, origen nacional o territorial, o cualquier otra condición o circunstancia personal que implique distinción lesiva a la dignidad humana. Todas tienen derecho a disfrutar de los mismos espacios públicos y establecimientos de servicios. Asimismo, reciben igual salario por igual trabajo, sin discriminación alguna. La violación del principio de igualdad está proscrita y es sancionada por la ley."

Así que lograron muchos avances con la Constitución, pero aún existía resistencia debido al legado colonial de homofobia, etc. Gran parte de esta resistencia provino de las iglesias, pero no de todas. Muchas iglesias en Cuba apoyan los derechos LGBTQ+. Las iglesias en oposición a los derechos, frecuentemente reciben financiación y otras influencias de EUA y de las fuerzas de derecha en Miami. Estas iglesias organizaron campañas contra cualquier tipo de progreso para las personas LGBTQ+.

Así que se encontraron con resistencia. Pero durante los dos años siguientes, los revolucionarios hicieron campaña para convocar un referéndum sobre un nuevo Código de las Familias, con el fin de actualizar el marco legal y reflejar los cambios que la sociedad cubana ha experimentado desde los años 70. Tu-

la revolución de los derechos LGBTQ+ en Cuba

vieron que volver a la mesa de trabajo con otro proceso consultivo masivo. Revisaron unos 60 borradores de este nuevo Código de las Familias. Entre febrero y abril de 2022, se celebraron más de 79.000 reuniones, con más de 6.500.000 participantes, que presentaron más de 397.000 propuestas.

Se reunieron en los barrios y la gente planteó sus problemas y los debatió. La población tuvo una gran participación en la creación de este nuevo código. Y se aprobó con un 66,85% de votos a favor. La mayoría de la población votó a favor de ampliar los derechos. No fue un proceso automático. Fue un largo proceso de democracia de masas.

Este Código reconoce todo tipo de familias, incluidas las encabezadas por abuelos o padrastros. O, por ejemplo, si una pareja de lesbianas y una pareja de hombres gay deciden formar una familia juntos y tienen hijos, reciben apoyo. El Código especifica que se mantienen todos los derechos adquiridos con el Código de Familia de 1975. No se eliminan, sino que se amplían.

Relaciones afectivas y autonomía progresiva

El nuevo Código reconoce las relaciones afectivas como la base de la familia, no solo los lazos de sangre. Este es un principio rector, de ahí que "el amor es ley." Otro principio rector es la "autonomía progresiva". Es decir, la autonomía y la dignidad de la persona son primordiales, ya sean niños, personas con diferentes capacidades o personas de la tercera edad. Se reconoce a las y los niños y jóvenes una autonomía creciente, apropiada para su edad, sobre sus vidas y cuerpos.

Se han establecido oficinas de defensa familiar. En casos de custodia o violencia doméstica, por ejemplo, los niños y jóvenes pueden acudir a estas oficinas y recibir ayuda de trabajadores sociales, abogados y psicólogos. Se están creando mecanismos para que estos jóvenes tengan voz y voto, según su edad, en la gestión de la vida familiar. El enfoque ya no se centra en el control parental, sino en la responsabilidad parental.

Comparemos esto con el enfoque del movimiento fascista estadounidense en que los padres puedan controlar exactamente a qué ideas se exponen sus hijos en la escuela. Intentan limitar el acceso de niños y jóvenes a la información necesaria para comprender su género y sexualidad. Esto forma parte del esfuerzo por desmantelar la educación pública y reemplazarla con escuelas privadas y educación en la casa.

El socialismo permite que las personas florezcan

En Cuba, la gente no es tan vulnerable como en EUA. Por ejemplo, aquí, si tu familia se desintegra debido a la violencia doméstica, corres el riesgo de quedarte sin hogar. Cuba tiene problemas, muchos debido al bloqueo, pero la gente no tiene ese tipo de problema. Todos tienen derecho a la vivienda. Nadie pierde su atención médica por salir de una situación de violencia doméstica.

Le pregunté a una amiga cubana de nuestra delegación de Amigos Estadounidenses Contra la Homofobia y la Transfobia de 2023, si había tenido licencia de maternidad remunerada después del nacimiento de su bebé. Me respondió, "Sí, un año. Y ahora se extiende a 15 meses". Esa extensión de la prestación social fue realizada por Decreto-Ley 84 en 2024.

Así que, debemos considerar cómo todos estos aspectos de la sociedad socialista apoyan a las personas para que puedan desarrollarse plenamente.

Esa delegación a Cuba en mayo de 2023, organizada por Mujeres en Lucha, se centró en aprender sobre el nuevo Código de las Familias. Nos reunimos con organizadoras trans y queer cubanas en la sede del Cenesex. Nos reunimos con delegadas de las asambleas vecinales. Fuimos a la Asamblea Nacional del Poder Popular y nos reunimos con una diputada. Es como su versión del Congreso de Estados Unidos. Pero no son políticos millonarios de carrera. Incluso los representantes de más alto nivel provienen de las comunidades y siguen siendo fontaneros, maestros, médicos, etc.

La solidaridad es la clave

El bloqueo no es solo económico. Es político y también cultural. Es un bloqueo del conocimiento. Quienes luchamos en EUA y otros países imperialistas, nos vemos privados de saber qué es posible con la revolución, mientras se revierten nuestros derechos.

Pero el pueblo cubano está absolutamente en solidaridad con nosotros. Tanto como estamos en solidaridad con ellos, ellos están en solidaridad con nosotros. Les importa nuestra lucha en EUA, en las entrañas del monstruo. Quieren vernos asegurar nuestros derechos. Quieren un futuro donde podamos desarrollarnos juntos.

Este libro contiene mucho. Todos los miembros de nuestra delegación escribieron testimonios. También contamos con declaraciones de cubanos. Se incluye la charla de la directora del Cenesex, Mariela Castro, que escucharon antes.

Un activista transmasculino cubano llamado Verde nos dio una charla que está incluida. Su organización está realizando una labor de organización increíble. Describe las dificultades que enfrentan las personas trans para acceder a hormonas debido al bloqueo, agravado aún más cuando Trump incluyó a Cuba en la lista de Estados Patrocinadores del Terrorismo en 2017.

Permítanme decir algo sobre la designación de Estados Patrocinadores del Terrorismo. Biden eliminó a Cuba de la lista al final de su mandato, aunque podría haberlo hecho antes. Trump los volvió a incluir inmediatamente.

¡Pero qué audacia! Estados Unidos está cometiendo un genocidio en Palestina ahora mismo, quemando vivos a niños en campos de refugiados. Cuba exporta médicos y enfermeras. EUA bombardea y sanciona. Los monstruos de Washington son los terroristas número uno del mundo. ¡Saquen a Cuba de la lista!

Finalmente, quiero recalcar una vez más que este libro continúa una tradición, el trabajo de camaradas como Leslie Feinberg y Bob McCubbin. Espero que este libro ayude a cerrar la brecha generacional, haciendo más accesible la historia de la lucha. Hay una continuidad en la lucha. Debemos oponernos a quienes intentan borrar la historia.

Espero que traiga esperanza para la gente de EUA y de otros lugares. Existe una alternativa a la opresión capitalista. Con la revolución socialista, la gente puede avanzar continuamente en lugar de estar siempre a la defensiva, combatiendo cada nuevo ataque de la clase dominante. Así que, digo:

¡Stonewall significa lucha!

¡Recuperemos el Orgullo!

¡Hasta la victoria, siempre!

¡Fin del bloqueo a Cuba¡

Solidaridad frente arremetida contra inmigrantes

Por Berta Joubert-Ceci

Se ve, se siente, dominicana está presente", "Ser humano ilegal, un invento federal" o "Yo defiendo a mis hermanos de los pueblos antillanos", fueron algunos de los cánticos que repitieron los manifestantes que partieron de el Tribunal Federal del Viejo San Juan y finalizaron en la Fortaleza (residencia oficial del Gobernador de Puerto Rico).

En esta colonia hay dos mundos, el del pueblo solidario, y el del gobierno insensible. En varias ocasiones he comentado sobre las muchas crueldades cometidas por esta administración en contra del pueblo al que se supone que debe servir.

Pero esta vez quiero centrarme sobre esa parte del pueblo, que aunque el gobierno no les considera como tal, son hermanos y hermanas caribeñas, sobre todo de la República Dominicana que es el origen de la máyoría de inmigrantes aquí, que han vivido y trabajado junto al pueblo boricua. Incluso se ha acuñado el término "domirriqueños" para hacerles más nuestros.

Cuando la nueva gobernadora Jenniffer González se dirigió a esa comunidad luego de que el presidente Trump emitiera sus órdenes ejecutivas racistas y xenofóbicas, ella les aseguró que en nada les afectaría y que ella les defendería. Que la orden era solo para inmigrantes dentro de las fronteras estadounidenes y que no afectaría la colonia.

Sin embargo, la gobernadora no ha tardado en mostrar su falsedad y su oprobiosa mezquindad, cuando en días recientes, tan pronto el gobierno trompista amenazó con quitar fondos federales a la colonia, ella dio órdenes al Departamento de Transportación para que entregara a los agentes federales estadounidenses la lista de personas inmigrantes con licencia de conducir para facilitar las redadas contra inmigrantes.

Sólo el pueblo por medio de organizaciones y manifestaciones de todo tipo ha insistido en exigir justicia. Incluso individualmente, defendiéndoles de redadas, como hace unos días, cuando una vecina notó a unos agentes amenazando a una familia de inmigrantes. Ella sacó un pequeño megáfono para gritarle a la familia que no salieran de su casa si no había una orden judical, y a los agentes que cesaran del intento. Obviamente, no tenían ninguna orden judicial y se retiraron del lugar.

Como decía la poeta nicaragüense Gioconda Belli, "la solidaridad es la ternura de los pueblos".

Desde Puerto Rico, para Radio Clarín de Colombia, les habló Berta Joubert-Ceci.

Librería de Baltimore acoge el lanzamiento de un libro sobre la revolución de los derechos LGBTQ+ en Cuba

*Baltimore, 7 de junio – La librería Urban Reads organizó una recepción para el lanzamiento del nuevo libro "***El amor es ley: La revolución de los derechos queer en Cuba***," publicado por Struggle-La Lucha. Este libro documenta el desarrollo masivo y democrático del nuevo* **Código de las Familias en Cuba**, *un marco legal integral que amplía los derechos de mujeres, niñas y niños, personas LGBTQ+, personas de la tercera edad, personas con diferentes capacidades y, en última instancia, de todo el pueblo cubano. Urban Reads pertenece a personas negras, por lo que ha sido atacada en los últimos meses por neo-Nazis. Sin embargo, se mantienen firmes en su trabajo. ¡Solidaridad con Urban Reads! A continuación, la presentación realizada por el editor del libro, Gregory E. Williams. (Este libro es en inglés).*

¡Stonewall significa lucha!

Gracias por invitarme, ¡y feliz mes del Orgullo Gay! Este es un mes especial del Orgullo debido a las circunstancias de este período. El movimiento fascista está atacando las luchas de las personas queer y trans, así como las luchas de la clase trabajadora y de todos los oprimidos en muchos países. En los Estados Unidos, los fascistas aliados a Donald Trump tienen el control del gobierno. Por eso ahora es el momento de luchar.

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